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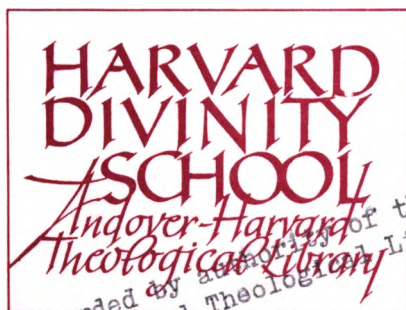
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THE
JEWISH INTELLIGENCE:

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MONTHLY REGISTER

OF THE
London Society

FOR
PROMOTING CHRISTIANITY AMONGST THE JEWS.

1877.

“I say then, Hath God cast away His people? God forbid.”—Rom. xi. 1.

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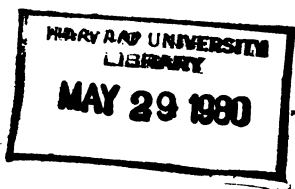
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INDEX TO JEWISH INTELLIGENCE—1877.

ARTICLES, ORIGINAL, REVIEWS, &c. :—

Address at the Annual Breakfast, 169
 A Few Thoughts on Isaiah LXII. 4, 53
 Anniversary of the Jerusalem Bishopric, 11
 Annual Letter from the Bishop of Jerusalem, 5
 Christian and Jew, 193
 Colportage Work among the Jews of Transylvania, 248
 Constantinople, 230
 Damascus, 206
 Day of Intercession, the, 271
 Deficient Religious Education among the Jews, 99
 Discussion with a Jew on Jacob's Prophecy concerning Shiloh, 271
 History of a Jewish Family, and Jewish gratitude, 102
 History of the Prophet's Flag, 217
 Holy Land, the, 280
 Israel's Restoration to Palestine, 224
 Italian Monk on Connection between the Question of Israel and the Question of Rome, 81
 Jerusalem and Gethsemane, 302
 Jerusalem in 1876, 11
 Jews in Bremen, the, 30
 Jews of England, the, 251, 265
 Jewish Peculiarities, 182
 Joseph's Reconciliation typical of the future Recognition of the Messiah by Israel, 203
 Last Will of a Believing Jew, 33
 Lectures to Educated Jews, 148, 184
 Manuscript of the Hebrew Scriptures, 229
 Our Periodicals, 1
 Present Condition of the Jews, an Indication of the Approaching Fulfilment of Divine Promises concerning them, 241
 Rabbi Solomon Halevi, 222
 Regeneration of Palestine, the, 289
 Reminiscence, A, 25
 Reminiscences of a Missionary's Wife, 219
 Russian Officers and Jewish Missionary Work, 229
 Sermon by the Rev. Dr. Gifford, Extract from, 297
 Sermons to the Jews in Spitalfields, 106
 "Stumbling-blocks," 97
 Time of the End, the, 202
 "Vatican Chronicle," the, 205
 Wings and Skirts, 277
 Abstract of Sixty-ninth Report, 153

Adler, Rev. A. C., 232, 284
 Anniversaries of Auxiliary Associations, 21, 45, 69, 93, 113, 151, 189, 218, 238, 261, 286, 309
 Anniversary, Proceedings at, 121
 Appointments, 150, 285
 Association Notices, 93, 151, 189, 261, 286
 Bachert, Rev. S. T., 19, 189
 Bahri, Mr. J., 188
 Baptisms, 286
 Barraclough, Rev. J. B., 261
 Bassin, Mr. E., 286
 Benoly, Dr., 150
 Bible Lessons on the Jewish Subject, 56, 86, 107
 Births, 93, 150, 189, 213
 Brenan, Rev. J. E., 133
 Burtchaell, Rev. S. B., 19, 213, 284, 309
 Chaplin, Dr. T., 68, 93
 Contributions to the London Society, 24, 47, 71, 95, 116, 191, 216, 240, 264, 288, 312
 Conversion and Baptism of a Young Jewess, 294
 Combe, Miss, 213, 309
 Coral, Mr., 15, 304
 CORRESPONDENCE :—13, 227, 300
 Jewish Conversions, 40
 Corrigenda, 213
 Crowther, Bishop, Speech of, 122
 Darmon, Mr. S., 112
 Dawson, Rev. E. C., 286
 Deaths, 21, 41, 45, 93, 150, 261
 De le Roi, Rev. J. F. A., 110
 Ellis, Rev. O. J., 69, 93, 112, 307
 Else, Mr. W., 309
 Falloon, Rev. W. H., 129
 Faltin, Rev. R., 92
 Flad, Mr. J. M., 61, 65
 Fleming, Rev. J., 146
 Frankel, Rev. E. B., 69, 258
 Friedlander, Rev. H., 68, 188
 Ginsburg, Rev. J. B., 16, 112
 Handler, Rev. G. H., 213, 282
 Hartmann, Rev. H., 286
 Hartmann, Rev. J. C., 21
 Hausig, Rev. F., 259
 Hebrew Missionary College, Opening of the, 65, 73
 Hefter, Rev. D. A., 21, 68, 187, 213
 Herz, Mr. N., 150
 Iliewitz, Mr. A., 213
 Intelligence, Missionary—*see* *Missionary Intelligence, and Abstract of Annual Report.*
 ———, Recent—*see* *Recent Intelligence.*
 Interesting Donation, 299

Jews Opposing Distribution of Tracts through the Police, 61

Jews raising their Hat to the "Host," 298

Karney, Rev. G. S., Speech of, 127

Klee, Rev. Dr., 68, 93

Lawrence, Rev. H., 21

LITERARY NOTICES:—

"Palestine Repeopled," &c., 33

"Esther, or Songs of the Captivity;" also, "The Sabbath," 63

"The Hidden Mystery, or, the Revelations of the Word," 208

Lotka, Rev. J., 234

MISSIONARY INTELLIGENCE, SUMMARY—

Abyssinia, 65

Amsterdam, 232, 284

Berlin, 259

Breslau, 21, 110

Bucharest, 186

Constantinople, 89, 187, 210

Cracow, 21, 282

Damascus, 111

Danzig, 21, 68, 93

Deutz-on-Rhine, 92, 93, 258

Florence, 213

Frankfurt-on-the-Maine, 18, 21, 68, 213

Hamburg, 19, 189

Home Mission—Northern Division, 257

Italy, 284

Jerusalem, 15, 68, 93, 187, 211, 213,

283, 304, 309

Kischineff, 92

Königsberg, 43

Lemberg, 234

Liverpool, 42, 109, 231

Mogador, 211

Morocco, 16, 112

Paris, 67, 281, 306

Posen, 44, 305

Rome, 19

Strasbourg, 309

Tunis, 69, 213, 258, 309

Vienna, 188

Warsaw, 69, 93, 112, 307

MISCELLANEOUS ITEMS:—

Amora, 237

Aryans and Israelites, 112

Cemetery of the Jewish Congregation at Berlin, 150

Employment of the Jews in Palestine, 149

Emperor Honorius, the, 260

Exodus of the Israelites from Egypt, 20

God's Mercy, 260

Isaiah XLVIII., 237

Italy, 20

Jewish Year, 285

MISCELLANEOUS ITEMS—continued.

Lebanon, 236

Papal Protection, 260

Pharaoh, 237

Pope's Physician, the, 260

Marriages, 112, 150

Mamlock, Mr. L. C., 67, 150, 281

Newman, Rev. C. S., 89, 187, 210

Notices to Correspondents, 93

Obituary Notices, 41, 49

Otremba, Rev. A., Death of, 21

Proceedings at the Sixty-ninth Anniversary, 121

POETRY:—

A Call to Israel, 226

Israel's Gladness, 32

Painter, Rev. C. S., 151, 189, 261

Pauli, Rev. C. W. H., Death of, 150, 185

Pick, Mr. J., 286, 309

Rappoport, Mr., 307

Recent Intelligence, 21, 45, 68, 93, 112, 150, 189, 241, 286, 309

Reichardt, Rev. H. C., 111

Rosenstrauch, Mr. Max, 18, 92, 93, 258

SIGNATURES, CONTRIBUTORS, AUTHORS, &c.:—

Adams, Rev. W. J., 241

Adler, Rev. A. C., 33

Archdall, Rev. M., 32

Ayerst, Rev. W., 32, 101

Bahri, Mr. Joseph, 102, 217

Bailey, Mrs., 56, 83

Bernstein, Rev. A., 302

Birks, Rev. Prof., 169

Burtchaell, Rev. S. B., 86, 222

Cambria, 203

C. M. M., 226

Frankel, Rev. E. B., 11

Ginsburg, Rev. J. B., 14, 229

G. T. B., 53

Hardisty, Rev. W. L., 203

Hausig, Rev. F., 191

Kleinhenn, Rev. F. G., 219

Margoliouth, Mr. E., 271, 300

M. W., 41

Pauli, Rev. C. W. H., 25

Stevens, Rev. Dr., 97

Warschawski, Mr. P., 182

W. J. A., 39, 185

Schlochow, Rev. E. M., Death of, 45, 49

Shaftesbury, Earl of, Speech of, 122

Shepherd, Mr. E. H., 186, 261

Skolkowski, Mr. J., 43, 294

Stern, Rev. H. A., 139

Warschawski, Mr. P., 42, 109, 231, 286

Willson, W. W., Esq., Death of, 41

Wolkenberg, Rev. M., 257

Zuckertort, Mr. G. J., 44, 305

THE
JEWISH
INTELLIGENCE

A
MONTHLY REGISTER OF THE
LONDON SOCIETY
FOR PROMOTING CHRISTIANITY AMONGST
THE JEWS.

CONTENTS.

	PAGE
Our Periodicals	1
Annual Letter from the Bishop of Jerusalem	5
Anniversary of the Jerusalem Bishopric	11
Jerusalem in 1876	11
Correspondence.....	13
Summary of Missionary Intelligence	15
Miscellaneous Items	20
Recent Intelligence.....	21
Anniversaries of Auxiliary Societies	21
Contributions to the London Society	24

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JANUARY, 1877.

London Society for Promoting Christianity amongst the Jews.

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THE JEWISH INTELLIGENCE:

▲
MONTHLY REGISTER

OF THE

London Society for Promoting Christianity amongst the Jews.

JANUARY, 1877.

Our Periodicals.

BY THE EDITOR OF THE "JEWISH INTELLIGENCE."

MISSIONARY work has created a missionary literature. This literature has grown and developed just as the work itself has extended. It has been at once fed by, and the feeder of the efforts of which it has been the exponent. A complete "History of Missions," would, indeed, be a work of great magnitude, and has yet to be written, and when written, would be in the serious danger referred to by St. John as to the books of Scripture. We may consider our missionary periodical literature under the following divisions.

"The Annual Report."—Let us first look at the "Report" as a distinct and fundamental part of the missionary press. The Reports of the various Societies may be considered as containing the materials for future historians of the Church of Christ. These records of Evangelistic effort involve the necessity of much laborious investigation, and in point of condensation are formed on the inspired model of the Acts of the Apostles, which may be styled the first Report of the Christian Church. Considering that these histories are all contemporaneous, that is to say, are all written during the lifetime of those referred to in them, and under the full view of the converts, their children, their friends, and, we may add, of their enemies, it is at once cause for thankfulness, and a proof of their trustworthiness, that they call forth so little unfriendly criticism.

The famous dictum of Robert Hall, that if you want anything *not* to be read, it should be inserted in a "Report," is no longer applicable; for we have abundant evidence that the Reports of our various religious Societies are very carefully read and studied. And this seems a fitting place to mention a plan adopted by some clergymen with very satisfactory results, namely, reading extracts from Reports to their congregations, or to so many as may choose to remain after the final service of the day, on one given Sunday in each month. If the Societies are taken in turn, or so many as are supported in the parish, and an hour on each occasion be devoted to the purpose, a very fair view will be given of the progress of the work of God in the world, while the interest both of the clergy and people would be intensified. It would tend to impart a reality to missionary operations which we fear is not always felt. And surely Christians *ought* to take a lively interest in these Annual Messages from the Societies! If Christianity can fairly claim to have raised the world to its present elevation—if it be still the mightiest force at work for the highest welfare of mankind—and if in the blessings which it offers to the world lies the only hope of the ages to come, then these statements of Christian progress and development ought to touch the deepest chord in the Christian's heart.

"The Jewish Intelligence."—The primary object in view in this publication is, to furnish the supporters of the Society with an account of the actual condition and progress of the work in which it is engaged. Accordingly, a portion of the Magazine is always, excepting in the case of the June number, devoted to purely missionary information, given in a condensed form from various Mission Stations, under the head of "Summary of Missionary Intelligence." Our friends will have noticed that lately two types have been adopted in the "Summary," a larger and a smaller. The larger type contains such thoughts and reflections as occur to the Editor when engaged on the journal from which he is making the extract under the particular station. In the smaller type, the missionaries are enabled to speak for themselves, and in their own way to give an account of the work. In reading the "Summary," our friends will please to remember, that in the case of many of our missionary brethren English is not their native tongue: nevertheless, it may be safely said, that, speaking generally, what is presented in the Summary is not wanting in force and clearness. It may be added, that by the adoption of the smaller type more matter is given than

formerly, and thus a larger amount of missionary information conveyed.

The strictly missionary intelligence is not, however, limited to the "Missionary Summary." It is not unfrequently the case, that among the articles which occupy the rest of the Magazine appear communications from our missionaries which are purely of a missionary character. The other papers are devoted either to an elucidation of the Society's principles, or to subjects of interest in connection with the Jewish people, and the relation of passing events to them. While it is considered becoming the solemnity of the Jewish subject to avoid the slightest approach to sensational writing, the endeavour is made to let the account of our work and topics kindred to it appear in as interesting and attractive a form as is consistent with an "artless and unadorned" representation. And it is encouraging to know, from letters not unfrequently received from various quarters, that the "Jewish Intelligence" is read with increasing interest.

While, however, the interests of our Christian readers are kept chiefly in view, we do not forget the important fact, testified to by several of our missionaries, that the "Jewish Intelligence" is much and increasingly read among the *Jews*, both on the Continent and in England. It is, therefore, highly desirable that from time to time short articles should appear in its pages upon the questions at issue between Judaism and Christianity. This was the aim in view in the "Biblical Notes," and it is very encouraging to know on the testimony of more than one of our missionaries that these "Notes" have been found useful in their work, and the suggestion has been made by them that they should be printed in a separate form for circulation among the Jews.

"The Jewish Records."—This paper takes up one station each month, and although it is always appended to the "Jewish Intelligence," it is published separately, and circulates chiefly among those who do not read the former.

"The Children's Jewish Advocate."—This is a monthly periodical intended for our young friends. It has been lately supplemented by an "Occasional Paper," two of which have already appeared. They are entitled, "The Damascus Gate," and "The Three Birthdays," and are from the lively and instructive pen of Mrs. Bailey, who, as our friends may remember, for so many years laboured in conjunction with her husband, the Rev. W. Bailey, in connection with our Mission Schools in Jerusalem. The

"Occasional Papers" have been published for the especial benefit of our *young Collectors*, and we would strongly urge the Secretaries of our juvenile associations to circulate them widely amongst the members. They will be supplied gratis on application to the Society's House.

Persons entitled to the Society's Publications.—

This seems a fitting opportunity for volunteering the information for which we are frequently asked. Subscribers of one guinea, or if clergymen, of half a guinea, are entitled to a copy of the "Annual Report." Those who are entitled to the "Jewish Intelligence" gratis are—1. The Secretaries and Treasurers of Associations, and all clergymen advocating the cause of the Society in their pulpits. 2. Collectors of 6d. per week. 3. Contributors of £1 per annum, on their own application. The "Jewish Records" are intended for gratuitous circulation amongst contributors of less than twenty shillings per annum. No one is entitled to the "Advocate" without payment. In the case both of the "Intelligence" and the "Advocate," it is earnestly requested that Secretaries and Treasurers of Associations, as well as individual collectors remitting direct to the Society, would procure them from their *local booksellers*, ordering such a number only as may be necessary to supply those who are entitled to them, deducting the cost from their remittances to the Parent Society.

Increased Circulation.—The Society is very anxious that all its monthly publications should have the freest possible circulation wherever they are likely to be read, for in this way we may hope for an increased interest in our work. May we, therefore, appeal to all our friends kindly to make a special effort to render our publications better known, by *lending* them to their friends and seeking subscribers for them.

In conclusion, we would express our hearty thanks to those friends who have contributed articles for the "Intelligence," and would ask them kindly to continue their valuable assistance.

Let us ever remember the great aim of our work—namely, to bring a rebellious *nation*, and through it a rebellious *world*, to Christ! The whole creation is groaning in bondage, waiting for the redemption of the sons of God. The Gospel is the power of God unto salvation to every one that believeth, and it is working now mightily in the minds and hearts of men. May it go on conquering and to conquer, until He shall come who shall "triumph gloriously" over all His foes, and God shall be all in all.

ANNUAL LETTER FROM THE BISHOP OF JERUSALEM.

Samuel, by Divine permission, Bishop of the Church of England at Jerusalem, to all the Brethren, who, in every place, call upon the name of our Lord Jesus Christ, especially to those who take pleasure in the stones of Zion and favour the dust thereof, whose hearts' desire and prayer to God for Israel is that they may be saved; grace, mercy, and peace be multiplied.

DEAR BRETHREN,—Believing that, under the overruling Providence of God, the paramount object of all the events of the world is the establishment of the kingdom of God on earth, whose centre, according to prophecy, is to be Jerusalem, I cannot but think that the present crisis—the state and doings of the Turkish Government, with the intervention of the great powers of Europe—must, in some way or other, contribute to the furtherance of that object and to the fulfilment of the promises of God to Israel, however ignorant the instruments may be of the design of the Almighty, who will overrule all their counsels and determinations to the furtherance of His kingdom, possibly through great trials to His people. Wherefore, I beseech you, at this important juncture, to entreat Him not only to help and relieve the oppressed, but chiefly to hasten the fulfilment of the glorious promises which He has given to Israel, and through them to the world at large, since we know that for the realization of His promises He *will* be inquired of by Israel, His people. (Ezek. xxxvi. 37.)

Yes, entreat Him to overrule the work of the mighty though unconscious instruments of the nations of the earth, and especially to sanctify that of His servants, whose conscious and active desire is the realization of the precious promises of the God of truth. And on this occasion permit me once more to invite you to unite with us, on the 21st of January, 1877, in prayer, intercession, and thanksgiving at the celebration of the 35th anniversary of the arrival of the first Protestant bishop in Jerusalem, together with the 28th anniversary of the consecration of Christ Church on Mount Zion, the first Protestant church in the Turkish empire.

On former occasions like the present, I was always happy to report progress of the work of the Church and Mission in this country; but, alas! now truth compels me to confess that in the presence of difficulties, opposition, and oppression, we have been losing ground in several respects. For example, in consequence of the reviving fanaticism of the Mohammedans, they send fewer

children to our schools, and at Nablous the Pasha has positively forbidden the missionary to receive Mohammedan girls in our school, besides imposing a fine of £10 on parents who should presume to allow their daughters to attend the same; whilst, instead of sending 35 to 40 of their children to the school at Lydda, the Moslems there insulted the schoolmaster. On the other hand, the Greeks have opened schools at Nazareth and Nablous, where, by paying the poor children for attending, they have succeeded in drawing a number of children from our schools to theirs. Yet, as many parents begin to observe the difference in favour of our Bible schools, we hope that this defection will not be of long duration; as formerly, on similar occasions, when the Latins and the Greeks succeeded by presents or bribes in drawing children from our schools to theirs, the parents, observing that neither the Latins nor the Greeks taught the Bible, brought them back to our Scriptural schools. For it is remarkable that, although the parents neither know nor care for the Bible themselves, yet, believing that it is the Word of God, they believe that it must do good to their children.

As to our united congregation in Jerusalem, consisting of English and Germans, including our Jewish proselytes, thanks be to God, I believe I can say with truth that it can be compared with the best congregations in Europe in many respects. It is true, I wish there was more spiritual life and missionary zeal in it, but generally its members are orderly in their conduct and conversation, living peaceably together and ready to help one another, improving every opportunity for spiritual edification. Each Lord's-day we have six services in four different languages, all well attended, and at which the pure Gospel is faithfully preached, besides prayer and missionary meetings during the week.

The brightest side of the Church and Missionary work in Palestine are the schools, viz., two free boarding schools of the Jews' Society, one boys' and one girls' school, the girls' school of the German deaconesses of Kaisersworth, Mr. Schneller's, or Chrischona's boys' school, my own orphanage, and Miss Arnott's girls' school at Jaffa. All these give board and lodging gratuitously to a larger or smaller number of orphans and other destitute children, besides giving instruction to a considerable number of day scholars, comprising about 350 children of both sexes. Altogether we have 33 Protestant schools in Judea, Samaria, Galilee, and beyond Jordan, containing between 1200 and 1500 children of both sexes, of five

or six Christian denominations, besides Jews, Moslems, Druses, and Samaritans. All these dear children are thoroughly instructed in the word of God, besides more or less in other branches of knowledge, so that I am warranted to expect good fruits under the influence of Divine grace, as I believe they love the word of God. I would commend these little ones to the prayers of all the servants of Him who has said, "Suffer the little children to come unto me."

For nine of these schools, besides the orphanage, I have up to this day been pecuniarily responsible; but now feeling the burden of seventy-eight years, and the difficulty of finding funds, yet desirous to have the schools continued, after my removal, on Scriptural principles, I have given over those nine schools to the Church Missionary Society from the beginning of the year. The rules of that Society preventing them from expending any part of their income for the maintenance of orphans, they could not accept the offer of the orphanage, though it is hoped they may contribute towards the payment of the teachers' salaries, some of whose lessons will be attended by the pupils of their own training institution for catechists and teachers residing in the same school-house. And I hope that with the personal help of their missionary here, I may still be able to provide for the expenses of the normal number of fifty orphans, if my friends continue to contribute for that important object. This year, for want of funds, I have been obliged to reduce the number to forty-two. I shall also continue, with the help which I trust the Lord will put it into the hearts of His children to afford me, to maintain the missions in Cilicia and Mesopotamia.

Before leaving Palestine, I must not omit to mention the station of Salt, in Gilead, beyond Jordan. Three years ago I transferred it to the Church Missionary Society; both the congregation and the school are prospering under the care of a converted Greek priest: my son-in-law, however, the Rev. T. F. Wolters, is to be appointed to this station. There is a large field in those parts apparently ripe for the harvest, both among nominal Christians and ignorant Moslems, less fanatical there than elsewhere. It would be a pity not to hasten to occupy the field, towards which the Romanists are already looking.

Having mentioned Cilicia and Mesopotamia, I would say a few words about those missions. The latter is carried on by a converted Armenian, ordained by me, the Rev. Carabet Stephan,

whose work consists in visiting, and ministering to, several native Protestant congregations about Diarbekir. But his chief occupation consists in preaching the Gospel to the Jews and to the Mohammedans in many places, for which work he is singularly gifted. He is generally well received, especially by the ignorant, wild Kurds; who receive him into their houses, and meet in the evenings to hear him read and expound the word of God, remaining frequently till very late in the night, often wanting to hear more. Yet in some places he meets with bitter opposition and threatenings from the Moslems. As in the provinces no Moslem dares embrace Christianity under pain of death, our work is only preparatory.

The other missionary station is Aintab, in Cilicia, where there is a native congregation of several hundred souls, under the pastoral care of the humble and faithful Bishop Megherditch, formerly Armenian Archbishop of Cilicia. They have been for many years terribly persecuted and treated as outlaws, chiefly on account of a late Armenian bishop being at their head. Latterly, whilst the bishop was at Constantinople, they wrote to him; but when one of them took the letter to the post, the postmaster, an Armenian, read the letter and tore it to pieces, and when they went to complain to the governor, told them that they had no right to be protected, and drove them away like dogs. They must pay higher taxes than other Christians; and twice, after having hired, paid for, and repaired a hall for their divine service, they were forbidden to use it, under the most ridiculous pretexts. At last, about six years ago, an English clergyman hearing of their troubles, sent me £1000 to build a church for them, to contain about 1000 worshippers. With the help of the British Consul of Aleppo, a site was purchased, and building was immediately begun. But when the foundation was laid and raised to the level of the ground, the work was stopped on pretence that it was too near a Turkish mosque, and that we must have a firman from the Sublime Porte, which was at first refused under that pretext; and when, after a long correspondence, it was proved that the distance gave us a legal right to continue the building, other objections were raised. For more than four years I have been obliged to fight the battle, giving the British Ambassador no rest until, about three months ago, he succeeded in obtaining the firman authorising us to build the church. And now the dear bishop has recommenced building, being convinced that as soon as the structure shall be ready it will

be filled with worshippers. I am thankful to hear that the Congregationalists, who used to oppose the bishop, are now heartily co-operating with him. All this time he has been corresponding with several bishops and many priests and laymen of the Armenian Church, amongst whom the desire is increasing of reforming that Church after the model of the Church of England, which desire, I have a good hope and belief, will by degrees be realized in answer to the prayers of God's people, which I am sure is of more value than intercommunion with idolatrous Churches, which refuse to be reformed.

Last year I spent several months in Europe, where many opportunities were given me of laying the state and needs of the Church and Christian mission in Palestine and other parts of this diocese before large and small congregations and meetings, in England and Switzerland; and I welcome this opportunity of expressing my hearty thanks for all the kindness and Christian love shown me by many who may peruse this letter.

Immediately after my return from Europe I went to Egypt, at the request of Her Majesty's Consul-General, to consecrate the new English church 'of All Saints', at Cairo, which took place on the 4th of February, in the presence of an assembly which filled the pretty little church, consisting chiefly of English and American travellers, the English residents being few in number, and, I believe, the greater part engineers, who, alas! have no Lord's-day of rest, especially those who work for the Khedive, and there seems to be no man at Cairo to care for their souls. On account of the numerous English and American travellers yearly visiting Egypt, there have been of late years several clergymen acting as chaplains, and hitherto celebrating divine service in an hotel during winter and spring; but in summer the scattered members of our Church are without a shepherd, and so it is at Suez. At Alexandria there is a considerable number of English and Scotch residents, with an English and Scotch pastor; but I fear that, beyond a few bright exceptions, there is little real religious and spiritual life. The greater number are bent on making and spending money; yet public services are pretty well attended.

One bright spot in Egypt represents the life and energy of the Church of England, and that is Miss Whateley's evangelistic and educational work at and about Cairo. Her excellent school there, containing about three hundred children of both sexes, belonging to many religious denominations, with her efficient

teachers, one of whom is also working as an evangelist, promises to become the nucleus of a native Protestant Church in connection with the Church of England. I commend that work to the kind consideration and benevolence of all those who pray and labour for the furtherance of the kingdom of God.

But the most important work carried on in Egypt which, as a minister of Christ, I am happy publicly to recognise, is that of the American Presbyterian missionaries. For many years the Church Missionary Society had several missionaries in Egypt, who were directed, not so much to make proselytes, as to seek to influence the heads and other influential members of the Coptic Church, so as by degrees to move them to reform their Church on scriptural principles. In this they had scarcely any perceptible success; but besides directing numerous attended schools for boys and girls, they made many tours in Upper and Lower Egypt and the Fayoom, selling and distributing great numbers of Bibles and other good books, and preaching the Gospel; but they were removed without seeing scarcely any fruit of their labours. Yet the seed they had sown was not lost, for the American missionaries are now reaping, and have the greatest success in those places, Fayoom and Apioot, where those Church missionaries had chiefly laboured. They have flourishing congregations of deeply pious and active disciples. Here the saying is again true: "One soweth and another reapeth." And I rejoice in believing that the harvest belongs to our common Lord and Saviour.

And now, dear brethren, pray for me, and ask God's blessing upon all our schools and congregations, and upon the labours of all missionary agents working in this portion of the Lord's vineyard. Accept my hearty thanks for the kind contributions which you send me from time to time, and let me ask you to continue such welcome assistance. That the Lord may ever be with you, bless you according to the riches of His grace in glory, and abundantly reward you with temporal and spiritual blessings, and keep you all blameless until the day of Jesus Christ, is the daily prayer of,

Dear Brethren,

Your humble and obedient Servant and Brother,

S. ANGL. HIÉROSOL.

JERUSALEM, 17th Nov., 1876.

P.S.—Whilst writing the above, I have received a very encouraging letter from Bishop Megherditch, who mentions in

passing what I knew already, viz., that his little house, of only two rooms for himself and wife, is on the point of falling into ruin. And as from a high and easy position he has willingly become poor for Christ's and truth's sake, I wish to be able to send him about £200 for the repairing of his house, if possible, before it tumbles under the snow of January and February, if those among you who dwell in solid houses will but come to my help, as I ask it from him, who has known by experience what it is not to have where to lay his head.

ANNIVERSARY OF THE JERUSALEM BISHOPRIC.

SPECIAL SUGGESTION.

As the anniversary this year falls on a Sunday, (January 21st,) it has been suggested that, instead of the meeting for prayer held at the Society's house as hitherto, the friends of Israel throughout the country should be invited to offer up on that day and in their own parishes special prayer for Israel, remembrance being made of the venerable Bishop and the congregation worshipping on Mount Zion.

We would venture further to suggest, that our clerical friends might find this a suitable opportunity for bringing the subject of Jewish missionary work before their congregations, who might be thus stirred up to prayer for Israel's conversion.

JERUSALEM IN 1876.

COMMUNICATED BY THE REV. E. B. FRANKEL.

JERUSALEM, though still desolate and poverty-stricken, is happily no longer "the city that no man seeketh after;" the eyes of the world are turned Zionward—the Jew and the Christian, the student of prophecy and the politician, are alive to the fact, that the death struggle of the Ottoman is stirring into life the political and national existence of Palestine. Twenty years ago the European population of Palestine was below 100, now the German Protestant colony alone numbers about 1000, of whom 500 have settled in Jerusalem. They have built nice comfortable houses outside the city. Catholic churches, convents, and schools are springing up in every direction.

But the most significant fact of all, is the rapid flow of the Jewish people to the land of their fathers. The Biblical Jew is drawn to the Holy City by the grand prophetic predictions in store for Israel in connection with the land of promise. The Talmudical Jew regards Jerusalem as the goal of his hopes. "He that walks four yards in the Holy Land is sure of a portion in the world to come," says Rabbi Jochanan. Rabbi Eliezer says, "He that lives in the Holy Land lives without sin." Rabbi Anan says, "He that is buried in the Holy Land, it is the same as if he were buried beneath the altar of God." Again, "Dwelling in the Holy Land is of greater weight than the keeping of all the commandments." No wonder, then, that the Jew is ready to give up home and kin, in order to live and die on holy ground. But whatever the secret motive power may be that draws the Jews to the Holy City, we cannot but be struck with the fact, that the Jewish community is rapidly increasing, both in numbers and influence. The following information I have gathered from reliable sources, from the *זכרון ירושלים*, the *שערי ציון*, and information given me by respectable rabbis.

Fifty years ago the Jewish community in Jerusalem consisted of about 100 families. The Ashkenazim had no synagogue, but had to hire a room to hold their services during the festivals; the Sephardim had two or three wretched synagogues. Now the Jews number about 15,000 souls. The Sephardim have four large synagogues: the Chasidim, *two*; the Moghrabim, *five*; Jews of Salonica, *one*; Jews of Aleppo, *one*.

The Ashkenazim have *two very large* synagogues, besides many small private ones in and out the city; besides *eight large* "Medrashim," which serve as synagogues and schools for the study of the Talmud. Also *eighteen* *ישיבות*, "Jeshivoth," where rabbis sit day and night to read the Talmud and the Zohar.

Benevolent Institutions.

Two Hospitals. Three times a week the doctor prescribes for out patients.

Societies to care for the Sick.

Of these, there are two to care for their bodily wants, watch of night, &c. One, *חבריה*, to collect a *מנין*, (ten persons,) in the house of the sick to read prayers, Talmud, &c.

Soup Kitchen.

1. Every poor Jew arriving without money, is fed for one month free.

2. Poor orphans are fed free. The old and feeble have food sent to their homes, free of charge.

3. Poor workmen, who do not earn enough to maintain themselves, pay 6d. (3 pias) a week for one meal a day.

4. On the Sabbath every poor man has three meals free of charge.

Houses for the Poor.

In the city. Forty houses built by Rothschild and two others: 15 houses change tenants every three years; 15 houses every six years; and ten houses every nine years. Twenty houses built by Moses Malcha for widows and orphans: 110 houses built by the Sephardim for 330 widows, three widows in each house.

Outside the city. Thirty-four houses built by Sir Moses Montefiore and Juda Turah.

Building Societies.

The Pharisees have four companies. The Chasidim have three companies.

The *Agricultural Society* numbers 100 members; they have already bought ground at Abu Ghoosh, on the road to Jaffa, and they are negotiating for the purchase of the plain of Jericho, the Jews are prepared to pay £3000 for it. All these facts are indications of a rapid ingathering of the Jews to the long forsaken city, and that "the time to favour Zion is at hand."

Correspondence.

We must not be held responsible, except within proper limits, for the sentiments of our correspondents.

TO THE EDITOR OF THE "JEWISH INTELLIGENCE."

SIR,—May I beg a place in your columns. A controversy arose some time ago in the "Jewish Chronicle," caused by a quotation from the Old Testament by an English clergyman, to the effect that "the children of a criminal were anciently deemed unworthy of commiseration." Letters and leaders were written in that journal to gainsay what every one who can read well knows to be a fact, but as no stranger saw meet to interfere, or to attempt to remove the contest beyond the Jewish camp, it died a natural death. I beg to refer to it to-day, as the question whether "the innocent may or may not suffer with the guilty," was a few days ago practically illustrated by the rabbis of this town.

A rabbi of a certain celebrity, differing from the rabbi of the

Mellach, used in the heat of discussion curses, which Jews and Mohammedans are alike very free with on such occasions. The rabbi of the community being worsted in epithets if not in argument, went to the French consul, and succeeded in throwing his antagonist into prison. Not content with this peremptory chastisement, he hastily got together two other rabbis, judged the prisoner in his absence, and condemned him to excommunication, which was immediately pronounced, not in the synagogue, but by the town crier at the sound of the horn. As soon as this outrage became known, (which was aggravated by the prisoner being thrown into the state dungeon, instead of consular confinement,) just and impartial men went to the consul and succeeded in releasing the captive. But the excommunication had taken place, and the children of the excommunicated were *opprobriously sent away from school*, whilst their father said every man turned his back upon him when passing through the streets. But what increases the importance of this incident is that its arbitrary decision is not exceptional, and must therefore not be laid at the door of the Mellach. Its rabbi only acted in accordance with the laws prescribed by the "Yoreh Deah." In chap. 324 it says, "No one except wife and children is allowed to approach the excommunicated within four ells; nor deal with him, still less to include him in the number of ten, when required for any religious ceremony. He is not allowed to wear clean linen, or sandals, neither to cut his hair nor his nails, neither teach nor be taught. It is forbidden to benefit him with other than the bare necessities of life. The Beth-din or tribunal may forbid him *circumcising* his children, *expel his sons from school*, and *his wife from the synagogue*. When the excommunicated is dead, the Beth-din orders a stone to be put on his coffin, no garment to be rent, nor shoes plucked off, no mourning observed for him. If the Beth-din desire he may be refused burial." Surely our unconverted Jewish brethren need not be hard upon the "followers of Jesus when they speak of Christian charity, and the truth as it is found in Jesus." He says, "Blessed are the merciful, for they shall obtain mercy. It were better for a man that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones." (Luke xvii. 2.) "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." (Matt. v. 44.)

Pray believe me, yours faithfully,

THE MIZPEH, MOGADOR.

J. B. GINSBURG.

SUMMARY OF MISSIONARY INTELLIGENCE.

For missionary information respecting Bucharest, see "Jewish Records" appended.

JERUSALEM.

MR. CORAL carries on an important work in seeking opportunities for conversations with individual Jews. We select the following from his journal:—

"I should like to mention a conversation I lately had with a number of Jews, partly consisting of learned and partly of uneducated persons. When in the course of our conversation I mentioned the name of Jesus, the latter behaved very disrespectfully towards me, uttering blasphemies and curses. The others became vexed at this behaviour, and soon a quarrel arose amongst them. One of the more educated Jews reminded them of the many benefits they receive at the hands of English missionaries, and that but for their example, their Jewish brethren in Europe would not have thought of establishing hospitals and schools for them. That if they did not choose to listen they were at liberty to go away, and that he would not like to see anybody similarly treated in his presence without interference.

"Another Jew also said, 'I am sure if the missionaries did not come to us and speak to us of the Messiah, we should never have thought of Him. However, we are now led to think of and inquire about Him, and may be God will have mercy on us, and in answer to our earnest and ardent desire send us the Messiah, the Son of David, in these days.' Thereupon all exclaimed as with one voice, 'Amen!'"

Visit to Rhodes and Constantinople.

"On board the steamer from Jaffa, I found seven Polish and some Spanish Jews. Amongst the Polish were three rabbis. The ship was crowded with Greek and Armenian pilgrims, who hissed and mocked at the Jews whenever they saw them, so that they preferred to remain in a nook by themselves. They were glad when I took a seat near them and began a conversation with them. Seeing this the Christian pilgrims soon surrounded us, and I was obliged to carry on the conversation with my Jewish friends in Hebrew, and with the Christians in Turkish. From that moment their mocking ceased. I found that one of the rabbis was well acquainted with the New Testament, and on inquiry he told me privately that his only son possesses a New Testament, which he studies diligently every day. His wife took the book away from him two or three times, and placed it out of his reach, but each time he got another one instead. At last he and his wife agreed not to be too strict with their son, and to let him have his way, for fear he might go over to the Protestants. But he added that he is

convinced his son will go over to them after his death; moreover he said that having the New Testament and the 'Old Paths' in his house, he read in them when he had leisure.

"At Rhodes I stayed four days, and had intercourse with an immense number of Jews, of whom some had seen me in Jerusalem, and all of them gave me a hearty welcome. The Jews of Rhodes are very pious, yet of all Oriental Jews they are the least fanatic.

"I had intended to have gone from Rhodes to Salonica, but hearing that there was a serious disturbance going on there, I went to Smyrna, where I remained some days, clearly seeing that it was not the Lord's will I should go any further. I had many opportunities, in company with the Rev. J. M. Eppstein, of proclaiming the unsearchable riches of Christ to large numbers of Jews."

MOROCCO.

The Rev. J. B. Ginsburg relates the following deeply interesting account of interviews and discussions with some Jewish rabbis.

"We lately received a visit from a Jewish lady, speaking English fluently, and an Algerine Jew, both of whom became our friends. A Bible, books and tracts, which she had beforehand received from my wife, prepared her for personal intercourse on religion; and while Mrs. G. was busy in conversation with her, I gave my attention to the rabbinical sages. On a rug spread on the grass, under the shade of the olives, we squatted, debating the truths which concern eternity. The infallible authority of the rabbis seemed more important to the present, as well as to every succeeding group, than the Messiahship of Jesus of Nazareth. And who was Moses' teacher interested them more than what he taught.

"The Cabbala says,' read out one rabbi from a manuscript he brought with him, 'the Master of Adam was Reziel; of Shem, Raphael; of Abraham, Zadakiel; of Jacob, Japhiel; of Joseph, Gabriel; of Elijah, Malthiel; and of Moses, Metatron, the Archprince, Moses being the abbreviation of the last three words, and Metatron is Enoch: for Jonathan-ben-Uzziel says, "When Enoch was translated he was called Metatron the grand chancellor."' Having at once plainly and positively repudiated all Rabbinical infallibility, I insisted on the Bible being the אבן בירוק (touchstone) standard of our controversy on all religious points. This open and unequivocal declaration spread like wildfire over the length and breadth of the enormous Mellah, and not unnaturally provoked surprise and jealousy for the tottering authority. The most learned Jews—and Merakesh can boast of a good number—came in company of their disciples, carrying heavy volumes with them, which as I saw they thought would alter the oath which the Lord God of Israel hath sworn, 'I will not give my glory to another;' or what He said, 'Whatsoever things I command you observe to do it, thou shalt not add thereto nor diminish from it.'

"There are two verses in the Pentateuch on which the oral law is chiefly

if not solely based, and on which it hangs: Deut. x. 20, and xvii. 12. No unbiassed student of the pure, unadulterated Word of God could discover in these two texts any trace of Rabbinical or human authority beside the written law, but the participle or plural *את* in the former verse, *את יי אלחיד*, (the Lord thy God,) is, for want of better ground, sufficient for the acute doctors who composed the Talmud and their adepts to mean the oral law, *את לרבנות תלמידי חכמים*, *they shall show thee*, in the latter verse, *they* signifying the rabbis. I simply opposed to this *את כל הרעה* (all this very evil,) *את עון פעור*, (the iniquity of Peor,) *את ברזל*, (the iron,) *את זה תאכלו ואת זה לא תאכלו*, (this ye shall eat, or this ye shall not eat,) &c., and asked the cavillers whether these include the rabbis? Besides the first verse in question continues, 'Him shalt thou serve, to Him shalt thou cleave, and swear by His name.'

"If the rabbis were to share the worship due to the Almighty, we should read, *them shalt thou serve, to them shalt thou cleave and swear by their name*. As to the expression '*they shall shew*,' the priests and Levites are mentioned at the commencement of the verse. Supposing the 'judge' to be meant for a rabbi, it is only in reference to matters 'between blood and blood, between plea and plea, and stroke and stroke.' As to the teaching and matters of divine worship, we are distinctly told that *Levi* shall teach judgment and law, and they (*Levi*) 'shall put incense and burnt-sacrifice,' which divine injunction the last of the prophets upsets: 'the *priests*' lips should keep knowledge, and we should seek the law of his mouth, for *he* is the messenger of the Lord of hosts,' (not the rabbis.) This point the inspiration of the oral law, was strongly and obstinately defended, but I hope I successfully proved from Moses that its foundation is a sandy one, whilst the prophets unanimously reprov'd every attempt to set up a rival law to the law of God. I endeavoured to shew them how they forsook God, the living fountain, for the traditions of men; the ancient paths, appointed by divine law, for by-paths: the highway, for one in which they stumble and fall. Several days were thus occupied, with renewed and increasing groups, from an early hour to sunset, when they slowly and unwillingly dispersed. One day two celebrated rabbis, one from Persia, the other from Wilna, in Russia, both coming from Jerusalem to appeal for pecuniary aid in behalf of their brethren in the Holy City, were brought to my tent, and introduced as competent scholars to answer the arguments that had been adduced against the oral law and in favour of Jesus of Nazareth. The Russian, a profound Hebrew scholar, appeared modest and willing to listen, and to accept the truth by whatever medium it might be conveyed. The Persian, also a clever Talmudist and Cabbalist, but overbearing, supercilious, and dictatorial, prefaced his speech by saying, 'Here is a book, (handing from under his great blue mantle a tract from the Talmud,) which if you can read and solve the Rabbinical enigma I will argue with you.' 'To the law and to the testimony,' I replied; 'if they speak not according to this word, there is no light in them.'

He.—You are throwing your time away on people who have no knowledge, (of the Talmud,) there is no fear of sin without knowledge (of the Talmud.)

I.—“To this man will I look, saith the Lord, even to him that is poor and of a contrite heart.”

He.—On the list of the wise, (by which he always means the rabbis,) wisdom is found.

I.—“*The fear of the Lord, that is wisdom.*”

He.—How canst thou advise him who has no intelligence? The text reads, how hast thou counselled him, and has reference to a special case. We Talmudical Hachamim, he continued, have the secrets of wisdom.

I.—How do you say we are wise. “lo! they have rejected the word of the Lord; and what wisdom is in them?”

“On this quotation his face suddenly turned red with anger, and whilst I quoted Matt. v. 3, he rose, grasped his friend by the hand, whose face blushed with confusion, and left, the latter making a profound bow implying an apology, and a promise to return by himself. He indeed came again, this time accompanied by other rabbis, and we had much and valuable conversation: he insisted on my being Rabbi Meyer Cohen, and would call me by that name throughout the conversation, until I gave him my own name, to which he was not a stranger. He had many things to say to me, he said, when alone; but that opportunity did no more occur to him than to Felix of old.”

FRANKFURT-ON-THE-MAINE.

Mr. Max Rosentrauch, who is labouring as an assistant missionary in connection with the Frankfurt Mission, has lately, in conjunction with the colporteur, made frequent missionary journeys, and had many opportunities of proclaiming the name of our Lord Jesus Christ among his brethren according to the flesh. He writes:—

“The Lord has blessed my endeavours, so that I found open doors and hearts. At Cologne, besides the visits I paid to Jews, many copies of the Scriptures and religious books were sold. In several houses we were invited to sit down, and the Jews listened attentively to our message. In the house of a rich and highly respectable Jewish family I was allowed to speak for more than an hour of the salvation of Christ, the whole family referring with reverence to Christianity, and of our mission in terms of respect. One of the sons produced a copy of the Scriptures, which he had procured, when on a visit to London, at the Crystal Palace Bible stand.”

Our Missionary invited by the Jews to preach.

“At B—— we arrived at the time called by the Jews ‘awful days,’ in expectation of the day of blowing the trumpets, now generally called by the Jews ‘day of judgment,’ when they are in a more than usual devout frame of mind. I was asked by several of them to stay and preach the feast sermon. Profiting by the occasion, I at once proclaimed repentance and

faith in the Messiah, to which they listened attentively. When, however, I declared that Jesus is that Messiah, great commotion arose among them, and some exclaimed, 'that it was not lawful to speak so,' while others approved and accepted tracts."

HAMBURG.

The Rev. S. T. Bachert has had the privilege of baptizing a convert who had for some time been under his instruction. The convert is a thoroughly educated and well-read man, and had much impressed Mr. Bachert by his earnestness and sincerity.

"I have had the pleasure (writes Mr. Bachert) of baptizing A—— K——, who had been receiving instruction for a period of eleven months. The French Reformed Church, in which services are held in connection with our Mission, was crowded to excess, and a great many Jews were present, scattered here and there amongst the congregation.

"After the sermon I performed the baptismal ceremony, the whole congregation remaining to witness it. I used the English service exactly, with this exception, that I asked the candidate to repeat the Creed, which he did most firmly and fearlessly, which I think made a deep impression. I was very pleased to see several of the congregation come up to shake hands with him after service, some of whom were Jews. I was also glad to see that while A—— K—— was kneeling to be baptized, the whole congregation stood, which is a very unusual thing in a German congregation, as they only stand when the Bible is being read. The whole service evidently made a deep impression, which I trust may prove lasting and fruitful."

ROME.

The Rev. S. B. Burtchaell forwards a digest of the journal of his colporteur, who resides at Ancona, but carries on his labours under Mr. Burtchaell's direction. Our colporteur has lately visited 20 towns, in which he called at 330 houses. The places where he made the greatest number of visits were Ferrara, Venice, Trieste, Gorizia, Bologna, and Rovigo. He sold on an average more than one tract or portion of Scripture for every visit, namely 42 portions of Scripture, and 350 tracts, chiefly extracts from the "Old Paths." But, to quote from Mr. Burtchaell's report:—

"At many of the houses at which the colporteur called he did not find the occupants at home. In only five or six instances did he meet with rudeness or insult, and that on account of his being by birth a Jew. As a rule, all to whom he spoke were courteous, and even some of those who were very bitter against his work received him into their houses, entered into conversation with him, and parted with him in a friendly manner. Thus one man at S—— was very angry on coming into his shop to find him there, and said, 'With all your talking you will not convince us: we do not want to know anything from you, and this is not the place for you to come.'

Nevertheless, later in the day the same man, meeting him in the street, stopped him, and brought him to his shop, and bought some of his books. Another shopkeeper in A—— opposed everything the colporteur said, and inveighed against Christianity as being condemned by the oral law. Yet in this case too a book was sold, and the man shook hands kindly at parting.

"In upwards of 70 houses he was well and even cordially received. In three instances he was well received by the rabbis, who reasoned calmly with him, and as if from conviction, out of the Scriptures. The passages on which they spoke principally were the second Psalm, and the seventh and fifty-third chapters of Isaiah."

MISCELLANEOUS ITEMS.

THE EXODUS OF THE ISRAELITES FROM EGYPT.—Sir, My university friend, Dr. Brugsch, the celebrated Egyptologist, has started quite an original view on the exodus of the Israelites from Egypt, based upon his study of ancient Egyptian geography, according to which he has fixed about 3600 places.

According to Dr. Brugsch, the Israelites started from the city of Ramses, otherwise called Zoan and Tanis, situated about 31° N. lat., and 29° 3' W. longitude, and took their journey in a north-easterly direction towards the coast of the Mediterranean, which they reached at the western point of lake Sirbonit. This lake is separated from the Mediterranean by a narrow neck of land. On this strip of land they went to Mount Kasios, from there they turned south through the bitter lakes to the north point of the Gulf of Suez, further to the peninsula of Sinai, where Brugsch for the present has left them.

The starting point of his investigation is his discovery in the inscriptions, that Heracleopolis Parva in the neighbourhood of Magdolum bears the name of Piton with the addition "in the district of Succoth" on the Egyptian monuments, and that the city is Tanis or Zoan. The same place is also called Pi-Ramses, *i.e.*, the city of Ramses. Piton and Ramses, however, are the places where the Israelites were forced to build the treasures or storehouses of their oppressors. Of course these names might be of more frequent occurrence, and there can be no doubt in regard to the identity of the place here mentioned with the biblical places having the same names. But the addition "in the district of Succoth," removes almost all doubt; for Succoth is mentioned as a foreign word in the inscriptions, and is undoubtedly of Hebrew origin, meaning huts or tents, a signification for a place often met with in Egypt.—*Letter to the Editor of "Jewish Chronicle."*

ITALY.—A decision has just been given by a superior court in Italy in an ecclesiastical case, which is of the utmost importance to her Jewish inhabitants. The dispute was between a minority and a majority in the parish of Mantua. The minority, relying upon ecclesiastical law, appealed to the secular authorities to expel from the parochial church a priest belonging to the Old Catholic party, elected by the majority of parishioners. The court declared that while the Catholic is the recognized religion of the state,

liberty of conscience and of worship is accorded to all citizens, and that therefore the election of an Old Catholic curé is valid. The Bishop of Mantua, who in reality was the plaintiff, pleaded in vain the authority of canon law and the decrees of the Council of Trent, as well as Papal bulls and briefs; but the king's advocate denied that these had any authority, and the court has taken his view. Everybody knows the calamities which the canon law and the decisions of Councils and Popes have brought on the Jews under the semblance of law. They formed a code for the regular and systematised oppression and debasement of the Jews and the extermination of Judaism. By this decision, the Italian Jews have been placed under the protection of the civil law. The point of Damocles' sword hanging over their heads, and which so late as the year 1858 had fallen upon them with such force in the case of the boy Mortara, has been blunted. The serpent of the Inquisition may continue to hiss, but the fangs have been broken out. כרוך משנה עתים, "Blessed be He who has changed the times."

RECENT INTELLIGENCE.

Danzig.—The Rev. H. Lawrence, whilst retaining his superintendence of this mission, has been placed in temporary charge of that at Warsaw. Mr. Lawrence left Danzig Nov. 21st.

Frankfurt-on-the-Maine.—The Rev. D. A. Hefter, whilst retaining his superintendence of this mission, has been placed in temporary charge of that at Jerusalem. Mr. Hefter left Frankfurt Nov. 21st.

Breslau.—The Rev. J. C. Hartmann returned to his station from Warsaw Nov. 21st.

DEATH.

Cracow.—On Dec. 2nd, the Rev. A. Otremba, Ph.D., D.D., in the 77th year of his age.

ANNIVERSARIES OF AUXILIARY SOCIETIES, &c.

NORTH-EASTERN DISTRICT.

Secretary.—Rev. E. C. Dawson, Wynyard-house, North Park-road, Harrogate.

Date.	Place.	Incumbent or Chairman.	Preachers and Speakers.	Serm. or Meet.	Collections.
DURHAM.					
1876.	Sunderland, Parish Ch.	Rev. F. F. Goe	Rev. F. F. Goe	S	£ 4. d.
Nov. 5	Do., St. John's Church	Rev. H. Martin	Revs. H. Martin and J. A. Sharrock..	SS	8 18 6
	Bp. Wearmouth, St. Peter's	Rev. T. J. Secker	Rev. J. A. Rushton and Secretary ..	SS	2 17 0
	Southwick	Rev. C. S. Collingwood	Rev. C. S. Collingwood and Secretary ..	SS	4 8 6
6	Sunderland	Rev. W. R. Burnet	Revs. F. F. Goe, W. S. Moncrieff, and Secretary	M	2 13 8
8	Bede's Church	Rev. J. H. Hancock	Secretary	S	4 2 4
YORKSHIRE.					
12	Wetherby	Rev. C. M. Merry	Secretary	S	1 15 6
	Clifford	Rev. S. H. Gaisford	Do.	S	2 9 0
	Do. (Address to Children)	Do.	Do.	S	2 13 0
19	Brafferton	Rev. N. McNeile	Rev. N. McNeile and Secretary	SS	None.
	Do.	Do.	Secretary	M	4 8 7
26	Bradford, Parish Church	Rt. Rev. Bp. Ryan	Do.	S	1 2 3
	Manningham, St. Paul's.	Rev. Canon Mitton	Do.	SS	7 0 0
	Hull, Holy Trinity	Rev. J. McCormick	Revs. J. McCormick and A. Lawson ..	SS	14 5 0
	Do., St. Peter's	Rev. J. Ellam	Rev. T. Davis	S	7 13 1
	Do., Christ Church	Rev. H. C. Bowker	Rev. W. J. Adams	S	10 0 0
	Do., St. Stephen's	Rev. J. Deck	Rev. O. F. Walton	S	18 10 0
	Do., St. Barnabas'	Rev. J. C. S. Kroenig	Rev. W. J. Adams	S	2 11 0
	Do., St. Luke's	Rev. T. Lester	Rev. A. Lawson	S	9 16 0
	Do., Annual Meeting	Rev. J. McCormick	Revs. A. Lawson and W. J. Adams ..	M	8 0 0
28	Do., St. John's	Rev. H. W. Kemp	Rev. A. Lawson	S	3 17 0

SOUTH-MIDLAND DISTRICT.

Secretary.—Rev. C. E. Storz, Clevedon-villa, St. Mark's, Cheltenham.

Date.	Place.	Incumbent or Chairman.	Preachers and Speakers.	Serm. or Meet.	Collec-tions.
BERKSHIRE.					
1876.	Farlington	Rev. H. Barne	Secretary	SS	£ s. d.
Nov. 12	Little Coxwell	Do.	Rev. H. B. Swabey and Secretary ..	SS	9 3 0
	Windsor, Drawing Room Meeting at Mrs. Bird's	Rev. W. L. Hardisty ..	Revs. W. J. Adams, A. C. Byre, and R. A. England ..	M	1 7 3
					None.
GLOUCESTERSHIRE.					
Oct. 11	Cains-cross	— Croome, Beq.	Secretary	S	0 11 30
15	Bibury	Hod. and Rev. F. G. Dutton ..	Do.	M	None.
HEREFORDSHIRE.					
Nov. 5	Hereford, St. Peter's	Rev. G. B. Bennett ..	Secretary	S	6 14 8
	Bodenham	Rev. H. Arkwright ..	Do.	SS	2 11 2
6	Hereford	Rev. G. B. Bennett ..	Do.	M	7 9 4
7	Bodenham	Rev. A. Whitmarsh ..	Do.	M	0 18 5
9	Ledbury	Col. Money Kyrie ..	Rev. G. Llewellyn and Secretary ..	M	11 12 7
MONMOUTHSHIRE.					
Oct. 29	Abergavenny	Rev. Bury Capel	Secretary	SS	8 7 4
	Do., Trinity Church	Rev. H. Peake	Do.	S	1 5 6
30	Do., School-house	Rev. Bury Capel	Rev. H. Peake and Secretary ..	M	3 9 1
OXFORDSHIRE.					
1	Bicester	Rev. J. W. Watts	Secretary	SS	3 5 0
	Ambrosden	Rev. C. E. Bagshawe ..	Do.	S	1 0 0
2	Do.	Do.	Do.	M	0 17 6
3	Bicester	Rev. J. W. Watts	Do.	M	0 18 0
22	Holton	Rev. H. A. Tyndale ..	Do.	SS	4 4 0
WORCESTERSHIRE.					
Nov. 19	Worcester, St. Nicholas ..	Rev. J. H. Davies	Rev. J. Hamilton Davies and Sec.	SS	11 17 10
	Do., St. Michael's	Rev. R. Thurstfield ..	Rev. R. Thurstfield and Secretary ..	SS	1 16 6
20	Do., Guildhall	John Stallard, Esq.	Revs. F. G. Lugard, W. J. Adams, R. Thurstfield, and Secretary ..	M	7 0 9
	Bewdley	Rev. J. Fortescue	Secretary	SS	10 6 6
27	Do.	Giles Shaw, Esq.	Do.	S	3 10 0

SOUTH-EASTERN DISTRICT.

Secretary.—Rev. J. B. BarracloUGH, 4, Elgin-villas, Elgin-road, Croydon.

Date.	Place.	Incumbent or Chairman.	Preachers and Speakers.	Serm. or Meet.	Collec-tions.
KENT.					
1876.	Gillingham	Rev. C. T. Astley	Secretary	SS	£ s. d.
Nov. 13	Do.	Rev. C. H. Banning ..	Rev. J. Bartlett and Secretary	M	2 12 5
					1 18 1
SURREY.					
Aug. 13	Farncombe	Rev. C. R. Dallas	Rev. W. W. Wilson	SS	4 - 4
Nov. 19	Shere	Rev. E. L. Adams	Secretary	SS	5 0 0
	Do.	Do.	Do.	M	1 0 0
26	Redhill, St. Matthew's ..	Rev. H. Brass	Revs. H. Brass and E. H. Rand ..	SS	23 5 10
28	Do.	Do.	Secretary	M	2 15 10
SUSSEX.					
30	Alfriston	Rev. W. Stone	Do.	M	1 3 0

METROPOLITAN DISTRICT.

Secretary.—Rev. G. T. BRAINE, 16, Lincoln's Inn Fields, W.C.

Date.	Place.	Incumbent or Chairman.	Preachers and Speakers.	Serm. or Meet.	Collec-tions.
HERTFORDSHIRE.					
1876.	Colney Heath	Rev. G. F. Williamson ..	Rev. W. J. Adams	SS	£ s. d.
Nov. 12					2 7 3
MIDDLESEX.					
12	Curzon Chapel	Rev. W. Haslam	Secretary	SS	12 11 6
16	Tollington-park	Rev. G. F. Head	Do.	M	1 18 5
17	Islington	Rev. Preb. Wilson	Do.	M	1 10 3
			J. H. Bruhl, J. Strickland, and Sec.		
19	Mildmay, St. Jude's	Rev. D. B. Hankin	Rev. C. J. Goodhart	SS	41 9 8
	Brunswick Chapel	Rev. E. W. Moore	Revs. E. W. Moore and H. Symmons ..	S	25 11 10
26	Islington, St. Stephen's ..	Rev. F. M. Harke	Rev. F. M. Harke and Secretary ..	SS	15 11 1
	Lambeth, St. Thomas'	Rev. J. R. Starey	Secretary	S	2 15 4
	Onslow-square, St. Paul's ..	Rev. Webb Peplow	Revs. F. Smith and G. Averill	SS	47 6 9
30	Knightsbridge, All Saints ..	Rev. J. Blomefield	Rev. J. Blomefield	S	12 18 6
	Onslow-square, St. Paul's ..	Rev. G. Averill	Rev. Frederick Smith	M	None.

EASTERN DISTRICT.

Secretary.—REV. MERVYN ARCHDALL, Mount-pleasant, Newmarket-road, Norwich.

Date.	Place.	Incumbent or Chairman.	Preachers and Speakers.	Serm. or Meet.	Collec-tions.
1876.	ESSEX.				
Sept. 12	Woodham Walter	Rev. R. H. Falkner	Rev. J. Coling and Secretary	M	£ s. d. 1 2 10
17	Do.....	Do.....	Rev. E. H. Falkner	SS	1 12 10
Nov. 28	Maldon	R. H. Crabb, Esq. ..	Revs. J. W. Reynolds, J. W. Mills, and E. Maxwell	M	8 1 7
	NORFOLK.				
Nov. 6	Seething	Rev. J. T. Burt	Rev. J. T. Burt	S	3 3 9
	Kirstead	Rev. J. Bates	Secretary	S	1 10 9
	Loddon	Rev. J. J. Smith	Do.....	S	0 16 3
7	Norwich (Hebrew Pro-phetical Class)	Do.....	Do.....	M	Nemo.
19	Sprowston	Rev. H. Dallimore..	Do.....	M	1 0 0
19	Sherringham	Rev. L. Moore	Do.....	SS	8 2 19
23	Tharston	Rev. S. C. Hooley	Do.....	M	1 12 1
26	Igborough	Rev. J. Raven	Do.....	S	0 17 0
	Mundford	Do.....	Do.....	S	1 12 4
	SUFFOLK.				
Sept. 24	Lowestoft, St. Peter's Ch. Do.....	Rev. Preb. Tate	Rev. F. Smith.....	SS	9 1 2
Nov. 25	Old Newton	Rev. O. P. Thomas ..	Rev. F. C. Long and Secretary ..	MM	1 14 10
12	Lowestoft, St. John's ..	Rev. M. H. Beaumont	Secretary	SS	4 14 5
13	Do.....	Rev. S. H. Coles	Revs. A. J. Begbie, S. H. Coles, & Sec.	M	2 9 10
19	Baxmundham	Rev. A. Washington	Revs. J. Thorp and A. Washington ..	SS	5 0 6
30	Poslingford	Rev. H. Jarvis	Secretary	M	1 9 6

NORTH-MIDLAND DISTRICT.

Date.	Place.	Incumbent or Chairman.	Preachers and Speakers.	Serm. or Meet.	Collec-tions.
1876.	BEDFORDSHIRE.				
Nov. 5	Bedford, Trinity Church ..	Rev. J. Bennett	Rev. J. B. Barraciough	S	£ s. d. 5 0 10
	Do., St. Cuthbert's	Rev. H. Kempeon	Do.....	S	8 11 5
6	Do.....	Do.....	Do.....	M	3 14 11
	DEBBYSHIRE.				
July 9	Brillford	Rev. J. Croker	Revs. J. Croker and H. J. Marshall ..	SS	4 3 4
	Shirley	Rev. C. F. Powys	Revs. C. F. Powys and H. J. Marshall ..	SS	4 1 6
Aug. 13	Measham	Rev. J. Hewatson	Rev. S. T. Bachert	SS	5 9 3
Sept. 10	Matlock Bath	Rev. E. Latham	Rev. H. A. Stern	SS	10 7 5
	HUNTINGDONSHIRE.				
July 30	Leighton Bromswold	Rev. T. Ladds	Revs. T. Ladds and M. Wolkenberg ..	SS	5 0 0
	Kimbolton	Rev. M. L. Puxley	Revs. H. L. Puxley & M. Wolkenberg ..	SS	2 19 7
31	Leighton Bromswold	Rev. T. Ladds	Rev. M. Wolkenberg	M	8 0 0
	LEICESTERSHIRE.				
Aug. 6	Leicester, Christ Church ..	Rev. A. A. Isaacs	Rev. A. A. Isaacs	SS	17 15 3
26	Do., Trinity Church	Rev. E. Davys	Rev. M. Wolkenberg	SS	28 10 1
30	Do. (Part of Collection on Day of Intercession) ..	Do.....	Do.....	S	4 8 10
	LINCOLNSHIRE.				
Aug. 6	Wainfleet, All Saints'	Rev. D. Winstone	Rev. M. Wolkenberg	SS	No ret.
Nov. 19	Alford, Parish Church	Rev. J. H. Oldrid	Revs. J. H. Oldrid and G. T. Braine ..	SS	8 0 1
	Mumby	Rev. J. B. Travers	Rev. G. T. Braine	S	5 14 6
	Rigby	Rev. J. H. Oldrid	Do.....	S	0 10 9
	Beesby	Rev. Dr. Roberts	Rev. Dr. Roberts	S	3 10 0
	Bilsby	Rev. C. Mason	Rev. S. Hobson	S	1 12 1
20	Alford	Rev. J. H. Oldrid	Revs. Dr. Davies, G. T. Braine, and J. Abbott, Esq.	M	8 9 11
26	Huttoft	Rev. G. Bryan	Rev. Dr. Davies	SS	2 0 2
30	Wainfleet, All Saints' ..	Rev. D. Winstone	Do.....	S	10 0 0
	Hogsthorpe	Rev. H. F. Benwell ..	Rev. H. F. Benwell	S	1 7 8
	NOTTINGHAMSHIRE.				
Sept. 28	Weston	Rev. J. B. Cane	Rev. G. W. Brameld	S	0 19 8
	Southwell, Holy Trinity ..	Rev. J. Conington	Rev. W. W. Morrison	S	5 2 11
	STAFFORDSHIRE.				
Apr. 14	Hanford	Rev. S. J. Compton ..	Rev. S. J. Compton	S	0 4 8
July 16	Fazeley	Rev. E. H. Tanner	Rev. C. E. Storey	SS	5 1 0
23	Stone, Christ Church	Rev. John Ford	Revs. J. Ford and M. Friedlander ..	SS	6 13 0
	Meaford	Do.....	Rev. H. Friedlander	S	0 9 6
24	Stone, Christ Church	Do.....	Do.....	M	1 2 8
Aug. 27	Hanford	Rev. S. J. Compton ..	Rev. N. M. Walde	S	0 7 3
	WARWICKSHIRE.				
Nov. 12	Leamington, St. Mary's ..	Rev. T. Bromley	Revs. H. Macdonald and J. H. Bruhl ..	SS	29 12 6
	Do., St. Luke's	Rev. H. Fisher	Revs. J. H. Bruhl and H. Fisher	SS	19 2 0
	Coleshill	Rev. J. C. Pinney	Rev. H. Friedlander	SS	7 1 1
13	Leamington	Rev. T. Bromley	Revs. J. H. Bruhl and G. T. Braine ..	M	10 8 7
	Do., St. Luke's	Rev. H. Fisher	Do.....	M	6 10 0

. Collection previously made.

CONTRIBUTIONS RECEIVED AT THE SOCIETY'S HOUSE,

From Nov. 19th to Dec. 18th, 1876, inclusive.

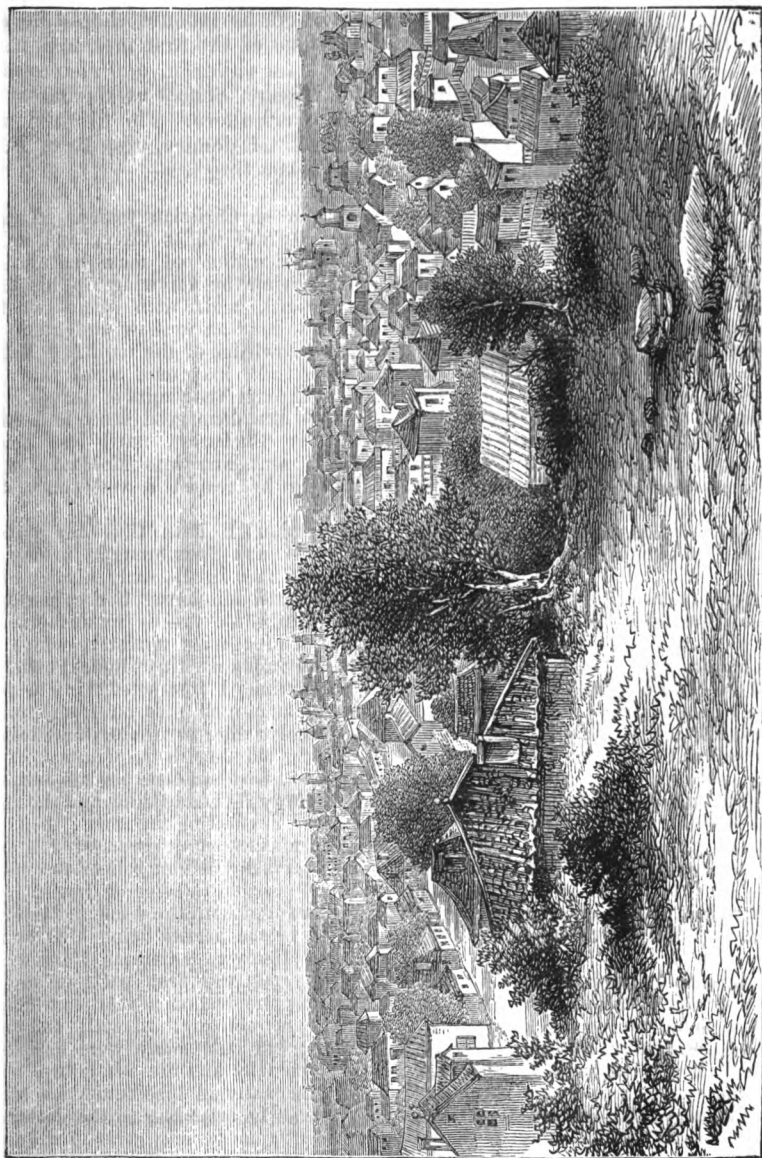
* * All Remittances should be made payable to Mr. B. BRADLEY, the Society's Accountant. Bankers' Drafts, or Money Orders on the General Post Office, to be crossed Messrs. WILLIAMS, DRACON, AND CO.

DONATIONS.			
Bazett, Col. C. Y., Springfield, Reading.....	5 0 0	Lancaster, by A. Seward, Esq.	13 0 6
B. W., per Messrs. Williams, Deacon and Co.	1 0 0	Leamington, by Edward Burr, Esq.	36 0 0
D. M.	0 5 0	Do., St. Luke's, by Rev. H. Fisher	58 0 0
Eagle, Mrs., Belchamp St. Paul's, Sudbury, Suffolk.....	1 0 0	Leicester, Stoney, Stanton, and Sapcote br., by Rev. John Martin	5 10 6
J. G. S.	0 12 0	Mark, by Rev. F. Du Sautoy	2 13 0
Snell, J., Esq., 171, Clapham-road...	10 10 0	Marton, by Rev. J. Cookson	7 8 0
W. H. N.	5 0 0	Nailsworth, by G. F. Playne, Esq.	2 2 0
		Newcastle-under-Lyme, Fenton br., by Rev. W. H. F. Hepworth	2 1 10
COLLECTED BY		Preston, by Miss Master	3 0 0
Harper, Miss, 389, Edgeware-road	1 4 4	Rochester, Strood, and Chatham, Gillingham br., by Rev. C. H. Banning	3 10 6
ASSOCIATIONS.		Do., by N. H. Dock, Esq.	1 0 0
Altcar, by Rev. J. Thomas	5 0 0	Rolvenden, by Rev. J. W. Rumsey	2 0 0
Astbury, by Rev. Canon Clayton ...	4 0 4	Ryde, St. James', by Rev. W. H. Redknap	21 11 9
Bewdley, by Rev. J. Portesque	16 12 4	Shere, Guildford, by Rev. R. L. Adams	9 0 0
Do., Temporal Relief Fund.....	2 0 0	St. Paul's, Onslow-square, by W. C. Mitchell, Esq.	47 6 9
Birmingham, Coleshill br., by Rev. J. C. Pinney.....	7 1 1	Wareham, by Rev. S. R. Capel	3 15 2
Blackburn, by Thomas Hart, Esq.	30 0 0	West Meon, by Rev. A. B. Burton ..	3 7 6
Blackheath and Lee Ladies', by Miss Bunce	32 7 0	West Rounton, by Rev. J. Field ...	2 14 11
Do., Temporal Relief Fund	1 0 0	Weymouth, by R. ff. Eliot, Esq. ...	40 0 0
Brasted, by Rev. C. T. Astley	2 12 4	Wigton Rural Deanery, by Rev. R. Wood	8 0 0
Brightwell, by Rev. J. Haldane		Winkfield, by Rev. Preb. Meade ...	5 0 0
Stewart	0 10 0	Wolverhampton, St. Mark's, by Rev. G. Everard.....	15 4 4
Bristol, by E. W. Bird, Esq.	130 0 0	Wrenbury, by Rev. C. M. Aldis...	5 0 0
Brockham, by Rev. Alan Cheales...	5 10 5	LEGACIES.	
Brunswick Chapel, Upper Berkeley-street, by Rev. E. W. Moore	25 11 10	Leeder, Miss Betty, late of Great Snoring, Norfolk; Edward Sheringham, of Coxford Abbey, East Rudham, and Edward William Sheringham, of Great Massingham, Esqs., Exors.; £100, less duty, per Messrs. Kent, Watson and Watson, Fakenham	90 0 0
Cambridge, All Saints', Newmarket, br., by Rev. T. Romaine Govett...	4 14 0	Pinckard, Mrs. Charlotte, late of 20, Thornton-street, Brixton-road, Surrey; Mr. S. Haasall, of Eastbourne, and R. Ballard, Esq., of 7, Golden-square, Middlesex, Exors.	8 0 0
Chester and Cheshire Ladies', by Miss Wimperis	4 0 0	ABYSSINIA MISSION FUND.	
Church Minshull, by Mrs. Prosser	1 0 0	DONATIONS.	
Clare, by Rev. J. W. Collins	4 14 3	In remembrance of a beloved father	50 0 0
Do., by Miss Brown	4 7 0	Do., for the relief of suffering Falasha converts	30 0 0
Clifford, by Rev. S. H. Gaisford ..	2 13 6	TEMPORAL RELIEF FUND FOR BAPTIZED AND INQUIRING JEWS.	
Colney Heath, by Rev. G. F. Williamson	5 5 0	ANNUAL SUBSCRIPTIONS.	
Cowgill-in-Dent, by Rev. David Adams	2 9 8	Slark, Mrs., 55, Windsor-road,	0 10 0
Edington, by Rev. S. Littlewood ...	2 18 6	Holloway	0 12 6
Fulham, All Saints', by Rev. F. H. Fisher	2 2 0	Slark, Miss, do.....	0 12 6
Gerrard's Cross, by Rev. W. A. Bathurst	5 13 5		
Guernsey, by G. Dobree, Esq.	12 0 0		
Harrow, by F. N. Maltby, Esq.	1 0 0		
Hyde, St. Thomas', by Rev. W. H. White	3 5 6		
Irish Auxiliary, by R. Collins, Esq.	100 0 0		
Islington, by J. Spurling, Esq.	50 0 0		
Do., St. Jude's, Midmay-park, br., by Rev. D. B. Hankin	41 9 2		
Knightsbridge, All Saints', by Rev. John Blomefield	12 18 6		

THE JEWISH RECORDS

OF THE

London Society for Promoting Christianity amongst the Jews.



BUCHAREST.

JANUARY, 1877.

BUCHAREST.

Among the marked results of missionary labour, though indirect in the sense that it has not been a primary object of such labour, is a greatly increased interest in education. While the main object of the missionary is to proclaim God's message of love and salvation, it is of the utmost importance to the attainment of this object, that those among whom he labours should be able to read that message for themselves. Hence one of the first measures in the missionary's programme is to establish schools for children, and also to make provision for the instruction of adults. Our Mission School at Bucharest has been a marked and successful feature in our work there. The kindred work of colportage also receives from our valued missionary, the Rev. F. G. Kleinhenn, much attention. He thus writes respecting it:—

COLPORTAGE.

I continue to find this a most valuable agency, and am thankful for my little band of colporteurs. It is not only the number of Scriptures and tracts they sell to Jews, but the testimony they bear to Christ and His Gospel up and down the country and throughout the Jewish communities, thus keeping the subject of Christianity ever before the minds of the people. The colporteurs must commend their merchandize; they must defend their wares against the cavils and objections of rabbinical error, fanaticism, and hate, as well as against the sceptic's sneer and scoff; and they must assert the Christian spirit in the face of insult, abuse, and ill-treatment. Israel will not, for years to come, forget that the messenger of God's Word has been amongst them here in Roumania.

In J— the colporteur was enabled to dispose of a goodly number of Scriptures and tracts amongst the Jews, although it has a dépôt and a resident colporteur of the British and Foreign Bible Society. Sometimes he returned home from his colportage wanderings only at 9 o'clock in the evening. He found there a couple of young men most anxious to know the truth. In W— he met with sharp opposition; yet even here he disposed of a number of New Testament Scriptures, tracts, &c.

Colporteur G—, on his last tour of about two months, sold 204 Scriptures and 330 tracts and books in *four* towns. In I— he found the young inquirer who left us in the autumn, now regretting that he had done so; but what was better, he found the young man had made himself obnoxious in various houses by his persistent testimony of Christ Jesus.

In P— an aged man of business had urgently invited him to visit and converse

with him on Christian topics. This he repeatedly did whilst there, and on the last occasion the old man had finished the interview by throwing up his hands heavenward, and, with some emotion, prayed to his God to show and guide him to the knowledge of the truth. "Behold, he prayeth!" may once again have re-echoed through the vaults of heaven.

G— has done good work here in the streets of Bucharest, until last Friday, when I sent him into Moldavia, where last year he reaped a very harvest of success.

The plan I have thus far pursued in S— was first brought to my notice by a fact in the early history of the Irish Church Missions. For colportage I must obtain for A— an authorization from the Hungarian ministry, which will probably imply a visit to Buda-Pesth. In the meantime I instructed him to go to Transylvania, and pass on from town to town, and village to village; and look up his many old Jewish acquaintances, tell them what God had done for his own soul, and the way He had led him, and the means employed in effecting the same; then carefully to note the effect produced. In doing this, I further bid him collect for me the greatest possible number of Jewish *postal* addresses, and with the same the information as to the parties being able to read German, Hebrew, or German-Hebrew. In carrying out the first part of my instructions, he reaped a very considerable amount of obloquy, ill-will, and even cursing; but still many were curious to know the why and the wherefore, which gave him many an opportunity for telling of Jesus. In attending to the latter, he gathered for me a goodly array of addresses, in some forty-nine different places. We are now engaged in packing up and sending

a tract and a couple of fly-sheets to *each address*. This will, I hope, under God's accompanying blessing, kindle and stir up such a fire as no waters shall be able to quench.

Weakness and imperfection may cling to us, but we are doing what we can. Help us with your prayers.

BAPTISMS.

It will, I am sure, interest you and our friends to know, that the recent excitement and disturbances have turned out rather to the furtherance of the Gospel than otherwise. I informed you that the wife and adult daughter of the ill-used inquirer (now convert) had escaped from their relatives, and returned back to him. Very determinate efforts were made after that to get the latter away. Promises, threats, stratagem, keeping back her lawful and honest earnings, and stealing away all her clothes, except what she had on, were the means employed to win her back to the synagogue; but all in vain. Her father was desperately intent upon rescuing her, and threatened law proceedings and police force, on finding that entreaty availed nothing. On my advice, she took a decided step, and in the presence of the district authorities and other witnesses, she dictated and signed a declaration, setting forth her deliberate determination to stay with her mother, and not to return to the house of her father. This was signed also as witnesses by the Sub-Commissionary, two Roumanian citizens, and others, and then legalized by the Commissionary of police. Upon this she sent in a petition to the police authorities for protection, fearing an attack of violence. After a little while, both came to me and asked for instruction, and came into almost constant contact with Christian teaching and influence. Bye and bye they appealed to me for baptism, but I put them off once and again. At length, on their oft-repeated request, I solemnly and searchingly inquired of them the grounds of their belief and determination—a simple looking to Jesus for salvation from sin and its consequences, and then promised them baptism. In the presence of a goodly number of Hebrew-Christians, Jews and others, I admitted them into the fellowship of Christ's Church Militant.

MR. SHEPHERD'S WORK.

As we informed our readers in the Missionary Summary of December

"Intelligence," the Rev. F. G. Kleinhenn has a temporary colleague in the person of Mr. G. H. Shepherd, from whose first journal we extract the following interesting particulars:—

This evening I held my first class for instructing Jews in the English language. The first class is for those who understand some English, and at present comprises four members.

To-day we read Genesis i. and ii. I commenced my remarks by giving briefly an outline of the external evidence, and the nature of the internal evidence, by which we prove the authenticity of the Scriptures. I hinged much of my argument on Moses' own statement that he abode with God in the mount 40 days without eating and drinking, and insisted upon the impossibility of Israel's being deceived with reference to the voice of God speaking out of the midst of the fire, or of Moses being able to impose such strict laws without substantial proofs of the divine origin which they claimed. Mr. B——, who seems determined to maintain at any cost that the Bible is false, was prepared to maintain that Moses was justified in lying to teach truth, and to explain the voice of God by natural causes. The remainder of the conversation was occupied with the verse, "Let us make man," Mr. B—— bringing forward the usual objections to the doctrine of the Trinity, and I giving the usual arguments in its favour. Mr. C—— remained more than an hour after the others had left, and examined several Messianic passages, but chiefly those which bear on Israel's rejection of Messiah. He was deeply interested, and said, "I do not know enough to be able to make objections; but I like your arguments very much."

Commenced a second class for those who do not know English. The weather was very stormy, and only three out of six members were present.

Went to the house of a well-educated Jew and saw several of his family. Although I remained a long time, and made several attempts to introduce religious conversation, he avoided the subject. I then walked out with him, and the conversation turning on the marriage of a Jew with a Roman Catholic, he said, complacently, "I am the most tolerant man in the world."

I answered, "I am not. Christianity in

your sense is not tolerant ; for it proclaims to all without exception that they ' must be born again ; ' and it cannot cease to be aggressive against all other systems until they have vanished before its pure light."

He answered, " Christianity is aggressive, as I have found to my sorrow." He alluded to Christian effort to win his soul, which had but emptied and swept it clean of Jewish belief, for infidelity to enter in and dwell there.

In the evening five Jews came to learn English. There were also two fresh applications.

Visited two Jews in the office of an Englishman. One of them is a Spanish Jew, and an " advocate " by profession. Having learnt from him the number of Spanish Jews in Bucharest, I expressed some doubt of the probability of their remaining much longer in this country. On his inquiring the reason, I alluded to the coming of the Messiah ; but he scoffed at the idea, and boasted that he believed in nothing but what he could see. He asked what proof there was that God spoke with Moses. I answered, (as best I could in German,) " The proof that several millions of people heard the voice of God speaking out of the midst of fire and thick darkness, and on the evidence of their senses accepted the laws which were given them as divine." He said that Moses produced those results by a knowledge of natural philosophy. " Moses," he continued, " was a great genius and a patriot ; and, like all patriots, he flattered his own people, and thereby induced them to accept his laws. This is my Bible," and he pointed to a copy of Roumanian civil laws. I then asked him why, with such views, he had told me with such manifest pride that he was a Spanish Jew. " Because they are renowned for their honesty " was his reply.

In the evening two Jews, who understood some English, came to my class. Our subject was the fall and promised recovery of man. I was lead to speak upon the Trinity ; but finding my arguments were met by many childish objections, I said that, for the sake of argument, I would not say that the Christian interpretation of passages containing the doctrine of the Trinity is the only one admissible ; but that I would show that that doctrine is not without support from the Old Testament, so long as we allow to Scripture an accurate and literal signification. I then took them through many passages in order containing the doctrine of the Trinity.

To-day there were three fresh applications for learning English. I, therefore, purpose to form another class on Monday and Thursday evenings, after the other class has gone. In the evening I had a supplemental class for two who are particularly backward. B—— also came about nine o'clock, and remained till past one. Our conversation was on the birth and resurrection of the Messiah considered from both Testaments.

He said that when he first asked, " What is a missionary ? " he was answered, " A man who gives money to baptize Jews." " I know Jews in Bucharest," he continued, " who say how much money has been offered them to consent to receive baptism ; but although I could understand the missionaries giving money, I always was at a loss to know the object of the people in England who intrusted their money to be disposed of in such a manner. I did not believe that Jews are baptized for money, because they have such a superstitious dread of baptism. I know how the poorest of Jews, who if you offered them £200 to submit to receive baptism would contrive in some manner to get the money, but on no account would submit to the conditions."

Went to the house of the Jew before referred to. He said that he wished that I would drop the subject of religion with himself, and come merely as a friend ; as he felt sure that I could not bring forward arguments strong enough to eradicate his deeply-rooted infidel opinions. I warned him that both he and I will have to answer for my visits at the day of judgment, and that if they are not to him a savour of life unto life, they will certainly be a savour of death unto death.

To-day there were three fresh applications for learning English. In the evening four Jews, who had asked if they might spend the evening with me and give me some music, came, and at their own suggestion sang Moody and Sankey's hymns, " Safe in the Arms of Jesus," " Substitution," &c., with as little reluctance as if they had been secular songs. C—— came later on, and remained after the others had left. He appears to have excited the opposition and curiosity of some of his acquaintances, to whom he repeated my arguments, which they were unable to resist satisfactorily to himself.

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THE JEWISH INTELLIGENCE

A
MONTHLY REGISTER OF THE
LONDON SOCIETY
FOR PROMOTING CHRISTIANITY AMONGST
THE JEWS.

CONTENTS.

	PAGE
A Reminiscence	25
The Jews in Bremen	30
Israel's Gladness	32
Last Will of a Believing Jew.....	33
Literary Notice	36
Correspondence.....	40
Obituary Notice	41
Summary of Missionary Intelligence	42
Recent Intelligence	45
Anniversaries of Auxiliary Associations.....	45
Contributions to the London Society	47

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THE
JEWISH INTELLIGENCE:
MONTHLY REGISTER

OF THE

London Society for Promoting Christianity amongst the Jews.

FEBRUARY, 1877.

A REMINISCENCE.

A Leaf out of my Biography, and a Copy of a Letter of Divorce according to the Oral Law and Traditions of the Jewish Church Fathers, upon which Judaism is based, together with other matters, which illustrate several passages in the New Testament.

BY THE REV. C. W. H. PAUL.

THE life of a missionary is a life of anxiety, chequered with much care and with but little joy. He takes a survey of his field, and he often sees, instead of the divine seed springing up and promising a plentiful harvest, nothing but tares, thistles, and thorns. I felt myself on the brink of despair; but recovering my hopes by reflecting that past blessings are a pledge of those to come, I wrote down the following occurrence, which took place in my missionary life.

It was a hot day. Weary and worn out in body and mind, having been repulsed by the rabbi and in every Jewish house in the beautiful town of H—, I bent my steps towards the railway station to go home by the next train. With many other strange faults I am also plagued with this, that I never know my way; either I go too far west or north—yea, sometimes backward instead of forward; alas! exactly as in my spiritual life. At that time it happened that I went above a mile too far out of my way to the

station. Thinking at last that I might be wrong, I asked a passer-by whether I was near the station. The man stared at me, smiled, and said, "You are more than a mile from it, and in a wrong direction. This gate here before us," he added, "is called *the Amsterdam Gate*. Turn back, and on the third street take to the right, and ask again." I thought this a very great nuisance, looked about me as if seeking some comfort from the dulness of which that city can boast above all her sisters in North Holland, though it is surrounded in the spring with fields of tulips and hyacinths. I was about to retrace my journey, when I saw right opposite me a cigar shop. At the door stood a respectable-looking Israelite. I moved on towards him, and read written over the shop in large letters, *B——*. I did not exactly like that name, as its signification in English is *the strong iron*. I said to myself, "If that man has a will as iron—a neck like an iron sinew,* (Isa. xlviii. 4,) my work with him will be in vain." However, a better thought rushed through my mind: it is not in man's power to bend the will from the darkness of unbelief and superstition to the light and to the faith of the Gospel; but it is of the free grace of the Holy Spirit, as the great apostle said, "By grace ye are saved." With a quick step I entered the shop, "How are you, Mr. B——?" The man looked friendly at me and replied, "Thank God, I am very well." His manner bespoke that of a thorough Spanish gentleman, rather than a mere tradesman. A common tobacconist would have expressed by his manner an order for cigars; but B—— asked, "With whom have I the honour to speak?" at the same time opening a door, inviting me into a neatly furnished room. To my surprise, B—— introduced me to his wife, a *Gentile*, a *thorough looking Gentile*, saying, taking me for a co-religionist, "Here is a true convert to our faith, a born Christian, as that Pauli in Amsterdam can never boast of having one of our people converted to his faith."

"Indeed," I replied, "I can assure you that Pauli maintains, that those whom he could convert to Christianity would never be converted; but those who through the Word of God applied by the Holy Spirit are converted, they, and they alone, would be real and true converts." B—— exclaimed, "I should not be surprised that you, sir, are the very Mr. Pauli." "Yes, I am Pauli," was my answer. Mrs. B—— heard these words, her face turned red, and she

* Or, according to the Chaldee Paraphrase, *Thy neck would be a hard iron*. (See my translation of the Chaldee Paraphrase of Isaiah.)

vociferated, "Why are you here in our house? We do not want you;" and rushing to the door, she said, "Go your way!" I with great calmness replied, with a solemn voice, "Thus you once said to Christ, your Saviour, in whose name and into whom you were baptized, 'Go from me, I renounce Thee;' and at the hour when death shall put his icy hand upon your naked spirit, you will cry unto Him in your agony for mercy, and this answer you shall hear from Him, 'As thou hast denied me, so I deny thee now before my Father.'"

|| Mrs. B—— turned death-like pale, and began to quiver from head to foot; she sank down into a chair, and burst into a flood of tears, exclaiming, "Woe! woe to me! I have sinned against my God and Saviour!—no mercy for me!" She fell into a swoon. B——, her husband, stood amazed, and kept on looking at me. I said to him, "Fetch a glass of water;" and I took from off the mantelpiece a bottle of Eau de Cologne and rubbed the fainting woman's forehead, and she came to herself. After a few minutes she said to me, "Can I, or dare I hope for mercy?" "Yes," I replied, "the Lord sends you this message: true, you have denied your Saviour; but He says to you, seeing your repentance and heartfelt sorrow, "All manner of sin and blasphemy shall be forgiven unto men, and whosoever speaketh a word against the Son of man it shall be forgiven him.'" "Oh, that I could take these words as spoken to me!" the woman sighed. B—— had returned with a glass of water, and had heard the lamentations of his wife, and the words of comfort I had tried to instil into her agonized spirit. He turned to me, and said, "May I beg of you to leave us now, as you see my poor wife is suffering from an hysteric fit; but come, do come again." Mrs. B—— said, "O yes, do, do come again; do come to-morrow." I promised to comply with their request and left.

The following day I visited the family again, and was received as if I had been an angel of God. B——, and his wife, and their six children came around me with such cheerful faces, as if I had been their dearest relative, who had returned to them after a long absence. "Welcome! welcome!" said Mrs. B——; "my husband longs to hear about Christ," &c.

I had an audience that reminded me of the house of Cornelius the centurion, and of St. Peter. I opened the treasures of the Gospel mysteries, and God opened the heart of B——, who received the word of salvation with gladness. He exclaimed,

“Why have not our rabbis, who must have known these truths—why have they not taught me better? I believe—yea, I fully believe, that Jesus Christ is the Messiah; He is the Son of God!” Upon this confession I sang in the original Chaldee, but translated each line into their language, the Dutch—

“Thou art the faithful Shepherd!
Of Thee it is said:
Kiss the Son!
Thou art the omnipotent One
In the world!
Israel's Lord!
The Lord of the ministering Angels!
The Son of the Highest!
The Son of the Holy One!
Blessed be He! Amen!”*

B—— gave me the parchment scroll in the Hebrew language, purporting to be the testimonial of the authorities of the Synagogue, that B——'s wife, a born Christian, had been duly received into the Jewish religion, and as a member of the Synagogue, she having renounced Christianity. She was then married to B—— according to the Jewish law and *ritual*, which latter is considered by Israelites as a divine law given to Moses on Sinai. I baptized B——, after being duly instructed, with his six children; and Mrs. B—— made a public confession of her deeply felt sorrow at having denied the truth of Christianity, and begged to be received back into the Church of Christ.

Copy of a Letter of Divorce, according to the prescribed Oral or Rabbinic Laws.

Within the parchment scroll mentioned above I found another parchment, being a letter of divorce. Leaving out all names for obvious reasons, I give here a translation, it being written in the Chaldee language.

That my readers may understand the importance of such a document, I will just mention, as concisely as possible, the law of Judaism, which the sect of the Pharisees imposed upon their nation long before the coming of Christ. Amongst innumerable

* Sohar, vol. iii.; vide Pauli's "Great Mystery," p. 92. (16, Lincoln's Inn Fields.)

and unscriptural laws of theirs, a Jew can divorce his wife for the most trivial imaginary or pretended cause.*

The apostles were struck with surprise when they heard from their divine Master a different doctrine, that overturned and nullified Rabbinic teaching and traditions. The disciples could not very easily receive the Redeemer's divine doctrine, and exclaimed, "If the case of a man is so with his wife, it is not good to marry." (Matt. xix. 9, 10.)

The Pharisees and their posterity, whether in the Synagogue or in the Christian Church, have also been careful in observing the letter which killeth, not only of the divine, but also of their own Oral Law and tradition of their fathers. Thus we find, that if a letter of divorce is to be valid, it must be written according to these rules:—

1. A letter of divorce dare not be written in any other town, village, or hamlet, than in one which is situated near a stream or river.

2. In no other language can it be written than in the Chaldee upon new parchment, and also with the best black ink.

3. A letter of divorce must not contain more than twelve lines.

Omitting all names, as said above, here is a translation of that divorce document I received from B——, enclosed in the document already mentioned:—

"On the first day of the week, on the 24th day of the month Sivan, in the year of the creation of the world 5690, just as we date in this city N. N., situated by the river N., I, the son of N. N.,

* A few of the causes for which a Jew may according to the Oral Law (the Talmud, &c.) divorce his wife and marry another, as, *e.g.*, if the wife gives to her husband a cake made of flour of which no tithe had been paid, (St. Luke xi. 42,) he may give her a letter of divorce. If she goes out into the street, or into the synagogue, not having all the hair of her head perfectly covered, he can divorce her. (Talmud, Ketub. 71.) According to the Oral Law, a bride on the day of her marriage has her head shorn, and then covered with much ceremony with a veil. (1 Cor. xi. 5, 6, 10.) If a man's wife should spin in the street, if she swears at her children, or neglects to dress them properly, or if she has a shrill voice, and talks so loud that her neighbours can hear what she says, her husband can divorce her. If a man's wife does not bear children after being married to her two years and a half, he can, *and he ought*, to divorce her; but if he should prefer to live with her, he may do so; but after ten years *the rabbi must compel him* to give her a letter of divorce. (Raba. c. 9, &c.; Talmud, Yebamoth, fol. 64.) Many other silly causes of the Oral Law and the traditions of the Jewish fathers I omit, as it would be a waste of time to write them out.

with my cognomen N., who am present (dwell) in this city by the river N., the flowing water, I, with all my surnames and family names, which I and my forefathers and my fatherland have: I wish and will, not being compelled, to forsake and to set free, and to drive away from me you, who art my wife N. N., the daughter of N. N., a Levite, you who art present (dwell) in the city N., lying by the river N., the flowing stream, you who hast the surname together with all your cognomens, which you and your father and your forefathers have and have had, you who hast been my wife hitherto; but whom I now forsake and set at liberty, and drive away from me in order, that you may have power and might to go away, and to marry another man, whom you should like to choose, and no man shall be able to hinder you from henceforth unto eternity; because you are now let free for any man, and herewith you have from me a Letter of Divorce, a letter of being let loose, a letter of liberty, according to the order (Law) of Moses and Israel."

Witnesses, { " N. N., son of N. N.
" N. N., son of N. N.

Conclusion.

Permit a very aged, though an unworthy servant of Christ, who stands on the brink of eternity—who hath finished his course, and hath through grace kept the faith, to make his last request. If you value your religious, political, and social liberty, bought for you with no less a price than the precious blood of Christ, the Son of God, according to the Spirit; but according to the flesh a Jew; send to his captive sisters and brethren the Gospel, which alone can set them free from the bonds of unbelief and superstition, wherewith their crafty teachers have thrown them into slavery, a slavery infinitely worse than that of the Egyptians ever was, for God has not divorced them. (Isa. l. 1.)

THE JEWS IN BREMEN.

BREMEN is one of the four free cities of Germany. It is an imperial city, and has long been distinguished in history. In the Cyclopædia published by Dr. Rees, we are told that the citizens had such confidence in each other's integrity that the wealthy among them, who had to pay a property tax, were left each one to estimate his own possessions, and to ascertain the sum which he thinks he

ought to pay. It is said, that "in doing this the citizens are in general so conscientious and public spirited, that most of them really contribute more than could strictly be demanded of them." Another thing worthy of notice is that "not a beggar is to be seen in or near it; the magistrates taking care to furnish the poor with an opportunity of gaining a subsistence by industry."

Bremen possesses many advantages as a commercial city, and, what is of far greater importance, has enjoyed the blessings of the Reformation in full measure. But to all this it is added, "To the Jews, however, they are less tolerant and equitable, for they will not permit any of them to reside in the city, nor even to enter it, except during the fair."

We may well ask, Is it not strange, is it not unaccountable, that no Jew was tolerated in Bremen until the year 1848?

We are told in the "Allgemeine Zeitung des Judenthums" for October last, that they made repeated efforts, in ancient and in modern times, to obtain a relaxation of the laws in this city, which boasted of its freedom, in their favour, but in vain.

In the eleventh century a converted Jew, Paulus by name, was allowed to live in Bremen, under the patronage of Archbishop Adalbert. But no Jew was permitted to stay in the city for more than a single night, and he had to pay toll for this permission.

In the sixteenth century, as many Jews had found a home in the neighbouring provinces of Hanover, earnest endeavours were made to obtain the same privilege in the Duchy of Bremen, but in vain. At the beginning of this century, when a few villages which had formerly belonged to Bremen were restored by the Hanoverians, the Jews who resided in them hoped to be allowed to remain, but the merchants of Bremen would not permit this; and in 1803 the Jews were banished from their homes in those villages.

In 1811—1813, when the French occupied the Duchy, about thirty Jewish families settled in Bremen; but in 1814, when the ancient order of things and the constitution were restored, they were again expelled, and although some lingered for a time they were ultimately obliged to leave.

How sad, that while the people of Bremen enjoyed so many advantages, both civil and religious, no compassion was felt for the Jewish nation until our own times. It is not merely in the dark ages, and in places where barbarous ignorance prevails, that the Jews have had to suffer such intolerant persecution. Those

who ought to have done their best to "gather out the stones" in the way of their restoration to God's favour, placed a great stumbling-block in their way. How could the Jews understand that Christianity teaches "good will towards men," when subjected in so many places like Bremen to contumely and scorn for no crime at all, but because they are the descendants of Abraham, Isaac, and Jacob? Such long-continued injustice and inhumanity has increased the dislike of many Jews to the very name of Christianity, and hardened their prejudices against Jesus of Nazareth, and thus added to the difficulties in the way of missionary effort among them. But we will not despair. Of the increase of Messiah's government and peace there can be no end. Thousands of Jews have learnt to distinguish between nominal and real Christianity, and the millions not yet brought in shall be taught of the Lord. May our prayers and labours be multiplied, that all hardness of heart may speedily be removed from both Jews and Gentiles, and the happy time soon come, when the envy of Ephraim shall depart, and the adversaries of Judah shall be cut off; when the Lord shall be one and His name one.

W. AYERST.

Israel's Gladness.*

BY THE REV. MERVYN ARCHDALL.

HARK! a song of gladness	}	Isa. xii. ; Zeph. iii. 12—17.
Comes from Jacob's race,		
Kept through days of sadness	}	Lev. xxvi. 40—45; Jer. xxxi. 35—37; Mal. iii. 6; Rom. xv. 8, iii. 1—3, xi. 1, 5, 11, 16, 25—29.
By the God of grace:		
"Hail, JEHOVAH-JESUS!"—		Zech. xiii. 1—9; 2 Cor. i. 2.
Hear their thousands sing—		Acts xxi. 20.
"Hail! for THOU hast freed us,		John viii. 36.
Mighty GOD OUR KING."		Isa. ix. 6, 7.
See! the fig-tree buddeth,	}	Luke xxi. 20—33.
Summer is at hand;		
Courage GOD thus addeth	}	Acts xi. 21—24.
To our feeble band:		

* The above, with an appropriate tune by J. Downing Farrer, can be had from the Society's Office, 16, Lincoln's Inn Fields; or from the Author, Mount Pleasant, Norwich. Price 2d., or 1s. 6d. per doz.

Saints, then raise your voices, In a strain of praise ;	}	Acts xvi. 13—15, 25 ; 2 Cor. ix. 7—15.
Israel's God rejoices, Israel learns His ways.		
Hoary superstition Loses fast its sway ;	}	Matt. xv. 9 ; Rom. x. 1—5.
Truth 'mid opposition Sheds her healing ray :		
What though darkened reason Lifts her proud head high ?	}	Acts vi. 9—12, vii. 59, 60, xi. 19—21 ; Eph. vi. 10—13.
'Tis but for a season, Victory is nigh.		
Soon from ev'ry nation— Witness-preaching done—	}	Rev. v. 9. Matt. xxiv. 14, xxviii. 19 ; Mark xvi. 15 ; Luke xxiv. 47.
Shall the bride be taken, And this age be run :		
Soon the coming Saviour Israel's King shall be ;	}	Acts xv. 14 ; Rom. xi. 5 ; Matt. xxiv. 31 ; 1 Thess. iv. 13—17 ; Rev. xxi. 9. Matt. xiii. 40, xxxviii. 20 ("the world"— "the age.") Rev. xxii. 20.
Soon the earth His favour Shall with triumph see.		
	}	Luke i. 31, 32, 68—75 ; Matt. xxiii. 39 ; Ezek. xxxvii. 21, 22. Zech. ii. 10—13 ; Micah iii. 12—iv. 4 ; Dan. vii. 13, 14 ; Rev. xi. 15.

LAST WILL OF A BELIEVING JEW.

BY THE REV. A. C. ADLER, AMSTERDAM.

THE reception which the messenger of the Gospel meets with in his efforts to spread the knowledge of Christ Jesus and faith in His holy name among God's ancient people, may not invariably be considered a gauge of the real effects produced. Sometimes he may knock in vain at the door of a Jewish house, where some previous visit had led him to cherish a hope that his words had not fallen on barren ground. Under the very clouds, however, it is often that precious fruit is growing to maturity, if not for time, yet for a happy eternity.

The following incident reported by Mr. Bloch, our assistant missionary, forms a striking illustration of this encouraging truth:—

"It was in the month of June of last year that the railway

train which was to bring me to the place of my destination stopped at the town of A—— for a few minutes.

"During this interval a young traveller, apparently a Jew of the better class of society, hastily entered the carriage where I happened to be seated by myself, and took a place by my side. It was not long before he addressed himself to me, saying, 'Are you not Mr. B.?'"

"The answer, of course, was in the affirmative.

"'I don't suppose you know me,' he continued; 'my name is P——, of the town of L——. Years ago, when I was quite young, you used to come to my father's house. My father, it is true, would in your presence constantly broach objections to the testimony you bore concerning the Messiah of Israel; yet he loved to converse with you. In the course of time he purchased a Hebrew Bible from you, in order to search for himself whether these things were so. At the same time you put some little books into his hands. One day you happened to call again, but my mother refused to admit you to our house. She heaped revilings upon you, calling you an apostate (משומר). When my father came to learn this he was very sorry for your sake, and was very angry with my mother for having treated you like that. "Why," he cried out, "these men are no apostates; they are true Israelites, since they receive the Messiah, whom the Holy God has promised to our fathers, and whom He has sent in due time. We, however, who are called Jews, suffer ourselves to be imposed upon by our rabbis. I have pondered and investigated the matter with the utmost care. Our own Bible tells me that the Messiah has come, and proves to evidence that none but Jesus alone is the Redeemer of Israel. This is the faith which we Jews must embrace, and, indeed, we must all of us become Christians as yet." You,' continued my young friend, 'have hardly a notion of the scene which ensued upon this declaration of my father. Lamentations, reproaches, charges of his having gone mad were heard on the part of my mother; hints and intimations of his resolution to leave her were proffered by my father. The discord and domestic strife was at last hushed up by some of my mother's relatives, who had come from the Hague for the purpose. Yet, after some time had elapsed, my father resumed reading and searching the Scriptures. One day he even brought home with him a copy of the New Testament. He made me read it to him at stated times. Meanwhile, every step of his was closely watched by our relations. My

father's health, however, imperceptibly declined, and he was finally laid on a sick-bed. The Scriptures were his only consolation during all that weary time of suffering. How often did I sit by his bedside to read them to him in his lonely hours. I never shall forget which were the last portions of Scripture which at his request I read to him. They were the 53rd chapter of Isaiah and the 31st of Jeremiah. His end had drawn near. With dying lips he entreated me never to part with this guide and companion, the Scriptures, nor to neglect the reading and study of the New Testament.'

"At this part of his narrative the young man was overpowered with his feelings, and the tears flowed down his manly cheeks.

"'Now, let me ask you,' I resumed, after awhile, 'did you remain faithful to the promise you gave your dying father, and is the Word of God continuing to be your guide and light? Do you believe that Jesus is the Christ and only Saviour of our souls?'

"The young traveller replied as follows:—

"My story is not yet ended. The earthly remains of my dear parent were not delivered to the grave, when I was led to his dead body, over which, in the presence of the rabbi, I had to take a solemn oath that I would not receive baptism as long as my mother was alive. The Jews are well aware that I am a Christian at heart, yet, notwithstanding this, I am travelling for a Jewish house of business at K——.'

"I then asked the young man whether he still took part in the worship of the synagogue.

"'How could I?' he returned. 'Whenever I stay in a town, I attend the services of Christian ministers, and as often as I happen to be at Amsterdam on the Lord's Day, I resort to Zion Chapel to hear Mr. Adler's sermons.'

"I, it needs hardly to be added, did not neglect pointing him to the solemn obligation of fearlessly professing our faith before men, the Lord Jesus Himself declaring, 'Whosoever will confess me before men, him will I confess also before my Father which is in heaven.' (Matt. x. 32.)

"The rest of the journey was spent in profitable conversation, and we both thanked God, who had caused us to meet in such a providential manner."

May we not also in this case find a confirmation of the divine promise—"Cast thy bread upon the waters, for thou shalt find it after many days." (Eccles. xi. 1.)

Literary Notice.

Palestine Re-peopled; or Scattered Israel's Gathering. A Sign of the Times. By the Rev. James Neil, B.A. London: Nisbet and Co.

It would be interesting to analyse the motives of those who go as travellers to the Holy Land, as well as the motives of those who, having the opportunity, do *not* go. For although the question, "Who would not see Palestine?" is generally put as if it admitted of but one answer, yet this is by no means the case. Many persons of fervent piety and cultivated intellect, and deeply imbued with reverence, have, for reasons which would scarcely be appreciated by those of less refined sensibilities, refrained from visiting the scenes of sacred history. Certainly *they* are not to be envied who can rush off thoughtlessly in company with mere holiday-seekers to make the tour of the Holy Land, forgetful, it is to be feared in many instances, as they pass from one hallowed spot to another, that they are treading on holy soil and on Emmanuel's land. How different from that *deep compassion* which has influenced learned and holy men, and has deterred them from witnessing the desolations of Zion! Just as when some mighty monarch is dethroned, and falling into the enemy's hands, is sitting in chains and misery. Who would lightly gaze upon a spectacle so touching? Who would intrude thoughtlessly upon sorrow so profound? And yet is not this precisely the figure employed by the prophet Jeremiah, when describing the desolations of the city and the land of Judah? "How doth the city sit solitary that was full of people! How is she become as a widow! She that was great among the nations, and princess among the provinces, how is she become tributary!" (Lam. i. 1.)

The writer of the interesting book before us, however, went to Jerusalem under the constraining influence of the highest of all motives, namely, Christian love; he went as a *missionary*, to bear testimony for Him, who in that city laid down His precious life. He went to Jerusalem as Paul visited the renowned cities of the ancient world, then in the zenith of their power and glory, not to gaze with appreciative eyes and mind upon temples and statues and pictures, but to hold up a crucified Saviour as the only hope of sinful and dying men, and to pour upon the dark eyeballs of the heathen a new and heavenly light.

But though Mr. Neil went to Jerusalem with the determination,

so far as regarded his public ministry, "to know nothing but Christ crucified," yet he wisely availed himself of the opportunity of a residence in the Holy City for becoming acquainted with the social and political condition of the Jews, and other inhabitants of the Holy Land, and has evidently noted with care the influences at work for the amelioration of the people; nor has he been unobservant of the signs which are becoming every day increasingly manifest of an approaching restoration of a long banished people and a long desolate land.

The results of his observations and experiences in these particulars he has embodied in the work under review. Mr. Neil has something to say, and he says it well. There is considerable freshness and power in his utterances, and altogether the book will be welcomed as an addition to our sources of information respecting "Emmanuel's land," and will be read with deep interest.

As coming from one who had been a missionary of the London Society for Promoting Christianity amongst the Jews, in Jerusalem; we should have expected distinct recognition of the great work so long carried on in the Holy City for the spiritual welfare of Zion, a work carried on under difficulties probably without a parallel in any mission field, and Mr. Neil does bear emphatic testimony to the reality and success of that work. It perhaps scarcely fell within the scope of the book to enter at length into details of missionary work, otherwise we should doubtless have had a fuller notice of a mission which God has greatly blessed, and concerning which one, who for a long number of years had watched its progress and shared in its disappointments, lately (see "Jewish Intelligence," April 1874) wrote thus:—"The Society may celebrate its Jubilee for Palestine with thankfulness, and I think they should call upon all their friends to rejoice with them in what has been accomplished, and with renewed and increased earnestness attempt still greater things for the future."

With the author's general views as to the future of Israel and their land, we fully agree. Into the region of prophecy Mr. Neil advances with no faltering step, and although we cannot follow him to all the conclusions whither he would lead us, yet in the main we are happy to bear testimony to the Scriptural and sober character of his prophetic views. He is upon this important subject an independent thinker, and his thoughts are radiant with light and hope.

We think he shows very clearly that the Jews will be brought back to their land in a state of unbelief; and that when there they will be presently visited with the severest punishment. Almost every prophet who has treated of the restoration of the Jews has referred to an expedition undertaken against Palestine at the close of the 1260 years, and the Jewish rabbis themselves have collected from their own prophets that the restoration of the "holy people" will synchronize with the destruction of the last form of the Roman confederation, comprehending the beast, the false prophet, and the kings of the earth. Indeed, they go so far as to assert that the "Edom" of Isaiah lxii., lxiii., is typical of that power, since the overthrow of Edom is there represented as being contemporary with the return of the Jews to their own land. Soon after this long-prayed for event we may look for the destruction of the Eastern and Western apostasies, the "little horn of the he-goat," and the "little horn of the Apocalyptic beast." Both took their rise together, and at the same period shall both meet their doom. The Mohammedan abomination commenced in the year 606, when Mohammed retired to the cave of Hera; and the Pope of Rome, Boniface III., assumed the blasphemous title of Universal Bishop, and moulded the Papal system into its subsequent form, on the 15th February, 606.

Upon some important points we feel ourselves compelled to differ from the author. He seems disposed (although he does not actually commit himself to the opinion) to regard England as "the King of the South" of Daniel xi., following the theory of Professor Birks. We are strongly inclined to think with Faber that the kingdom of the South is a new kingdom yet to arise, and will probably be formed out of the dismembered Ottoman Empire. Still we fully sympathize with Mr. Neil's conjectures that England will "stand by the Jews in the time of their distress."

There is one point, however, to which we must take serious objection. In a footnote on page 68, with reference to Daniel ix. 27, he says, "It is really important to bear in mind that "the Prince" who is to "confirm a covenant" with Israel cannot be taken literally, for if so, it must actually be Titus, mentioned in the previous verse!" Certainly: why not? we naturally ask. Would it not be abandoning a principle which we are sure Mr. Neil holds, to admit otherwise? Moreover, the author would seem here to contradict previous statements. He assigns no adequate reason why Titus is not meant. On page 57 he says, "It would appear that the

Roman Empire, in some surviving form, will have a hand in the restoration of Israel when they return in unbelief;" and to this power, he applies Daniel ix. 27, and does not suppose it has any reference to the past, but only to the future. Surely such an interpretation does not agree with the context. Daniel ix. 27 begins thus, "And *he* shall confirm the covenant," &c. We naturally enquire who is meant by "he:" and on referring to the previous verse, we find that it can be none other than the "prince" who with a "people should come and destroy the city and the sanctuary." We should like to know on what principle of interpretation the "prince" of verse 26 is to be taken literally, and the "prince" of verse 27 "not necessarily to any one person?"

Have not verses 26 and 27 already received their fulfilment? We have always regarded the application of the term "prince" to Titus (which application Mr. Neil seems to admit so far as regards verse 26) as a notable instance of the accuracy and minuteness of prophecy. When Titus was in command of the Roman army which "destroyed the city and the sanctuary" he was neither emperor nor king, but strictly a "prince:" the emperor being Vespasian, his father. Hence the word in the original is not מֶלֶךְ, a king, but נָגִיד, a prince or a captain. The Vulgate, faithful to the idea, renders it "*populus cum duce*," &c: "A people with their *leader*," &c. The Septuagint has adopted a corresponding and strictly synonymous term, namely, τὸ ἡγούμενον, so that there is nothing in the word itself, in the Hebrew, or its equivalents in the Vulgate and Septuagint, to favour the idea that "prince" here means "a king."

But we must hasten to a conclusion. The importance of the subject, and the value which undoubtedly attaches to the book, must be our apology for dwelling upon it at such length. We close the book with the earnest prayer that the author's warning voice may be heeded by many, that his work may be blessed, and God thereby glorified. "Whoso is wise will ponder these things, and they shall understand the loving-kindness of the Lord."

W. J. A.

Correspondence.

We must not be held responsible, except within proper limits, for the sentiments of our correspondents.

JEWISH CONVERSIONS. *

TO THE EDITOR OF THE "JEWISH INTELLIGENCE."

MY DEAR SIR,—The issue raised by the gentleman mentioned in your favour of the 4th instant is scarcely a fair one; it bears the stamp of superficiality upon the face of it. It has been but recently stated in the "Jewish Chronicle." That organ, unable any longer to harp incessantly, as it used to do, upon the impossibility of Jewish conversion, has changed its tactics. In its impression for December 22nd, under the heading "Conversionism," it admits that "Converts no doubt there are. This is not the question. The question is how many of these owe their conversion to these (the Society's) missionaries?" Now of this question we dispose by the fact, that whereas previous to the existence of Missionary Societies, Jewish converts could not be counted by hundreds, their present number cannot be short of three thousand. The question is, what is understood by "the instrumentality of the Society?" Does the gentleman expect that "a Jew in a good position of life" will leave his residence every day for the purpose of receiving instruction from the missionary, and being baptized by him? Many, no doubt, would do so, or receive the missionary at their own houses, if that object could not be obtained in any other way. How, then, are such Jews led to embrace Christianity? Undeniably there are, in addition to that exerted by the Society, many other influences working to the same end. But even these are in a large measure due to the impetus given by our systematic and persevering efforts to press the claims of the Gospel in a variety of ways upon all classes of Jews, and the claims of the latter upon the Christian Church. I suppose "a Jew in a good position in life" has been awakened by a missionary sermon preached on the question at issue by one of our agents, or by reading next day the summary of that sermon in the local papers, or by a tract given, a word spoken by him. In the ordinary course, as in the case with nominal Christians, the seed sown remains dormant for a time.

* This letter was elicited from one of our missionaries in answer to the question, as to how far the educated Jews of this country are influenced by Jewish missionary work.—EDITOR.

Owing, perhaps, to a fresh impulse, in whatever way received, it springs up into life. By that time the sower has probably been forgotten, or, if not, the Jew, thus awakened, has no occasion to go in search of the missionary for further enlightenment, much less for the administration of baptism. If in "a good position of life," he is also a man of education. In that case, he will easily supply himself with books bearing on the subject he has at heart. He will read the New Testament most carefully, attach himself to the nearest church, form an intimacy with its incumbent, who in due time will incorporate him unostentatiously in the Christian community. In this way such Jews are, in most instances, led to embrace Christianity by the instrumentality of the Society. Even if conscious of it themselves, such Jews, though ready to glorify God openly for the grace thus conferred upon them, are not equally inclined to boast to a sneering world of the agency employed in their conversion. But is our work less real on that account? After all, Jews in a good position in life are comparatively few, and many of these even are reduced to destitution at the very moment they are led to embrace Christianity, and are therefore no longer in a good position.

I repeat, then, that the issue raised by the gentleman is altogether unfair, and calculated to confuse the minds of unsophisticated people. It would be easy, were it not invidious, to enumerate "Jews in good positions in life," who have been led to embrace Christianity by the direct instrumentality of the Society. But this is either useless or unnecessary. Some will not be convinced, and our real friends require no proof "that our work is owned and blessed by God."

M. W.

Obituary Notice.

It is our melancholy duty to record the death, on the 10th of January, of WILLIAM WYNNE WILLSON, Esq., for thirty-eight years a member of our Committee. The following resolution of the Committee will show how much his services were appreciated:—

"Resolved—That the Committee record their deep regret at the loss which the cause of Israel has sustained by the death of Mr. William Wynne Willson, who was a member of the Committee for the long period of thirty-eight years, during which time his interest in the work never flagged, but seemed rather to increase; and express their heartfelt sympathy with the widow and family

in their painful bereavement, assuring them that their prayers are offered on their behalf to the God of all comfort and consolation.

“Also with their fellow-workers of the Committee of the Operative Jewish Converts’ Institution, in the great loss which they have sustained by the removal, in Mr. Willson, of the Secretary and mainstay of that valuable Institution.”

SUMMARY OF MISSIONARY INTELLIGENCE.

For missionary information respecting Vienna, see “Jewish Records” appended.

LIVERPOOL.

MR. PAUL WARSCHAWSKI commences a recent journal (from which we make the following extracts) with expressions of praise to God through Christ for so graciously enabling him to continue his efforts in the mission field among his Jewish brethren. He relates the following:—

The Feast of Tabernacles figurative of “the Tabernacle wherein the Leviathan will be enjoyed.”

“On the first day of the above-named feast, I visited a family where I am always received with great kindness. Our conversation naturally turned to the festival and its significance. I endeavoured to shew them the higher importance of the three chief feasts, viz., Passover, Pentecost, and Tabernacles; and that whereas the first of these pointed to a higher deliverance, even that of the soul from the bondage of sin; the second to the outpouring of the Holy Spirit; the last prefigured the highest state of man, inasmuch as it pointed to that time when ‘the tabernacle of God would be with men, and He would dwell among them.’

“To this the father replied in the presence of his friends, ‘Our rabbins tell us something else about the Succah, namely, that it points to the time when we shall enjoy in the higher tabernacle that which is prepared for the righteous, even the feast of Leviathan.’ Here I had an opportunity of exposing some of the Rabbinical absurdities which abound in the ‘Machsor’ and elsewhere. There being young men in the house, I offered to give them instruction in English, (they being foreigners,) and invited them to my house, that I might have an opportunity of bringing before them ‘the one thing needful.’ The son promised to call.”

“The day of rejoicing in the Lord.”

“At the house of a friendly Jew, where on previous occasions we had met for discussion, we met again on the above-named day for a similar purpose. Few, however, were present at this time, owing no doubt, in a measure, to the friendly visits they are wont to pay their acquaintances on that

day, which stands next in respect of merry-making to the Feast of Purim. The number present was seven. A young man, a Talmudist, elected himself to be spokesman. He remarked that 'he could not see' how Messiah as *man* could at the same time also be *God*. I asked him whether he had been to the synagogue on that day? He replied, 'Yes.' I then asked him if he had recited all the 'Machsor' appointed for the day's service. 'Not all,' he replied. 'Now,' I rejoined, 'let me point out a short sentence to you contained in the said service, which no doubt you will be able to recall to memory. "The mighty Metatron, the Lord, who was transfigured from flesh (human nature) into fire (glorified state.)" And of Metatron we read in the esteemed book of Rabbi Jochai, "The middle pillar (in the Godhead) is Metatron, who causes peace on high."' "

"He must have heard of the above for the first time, as he seemed surprised that Jewish books should contain such mysteries about the Deity. When I left I gave them an invitation to my house."

KÖNIGSBERG.

In a recent report Mr. Skolkowski expressed his satisfaction that although the sale of Scriptures had almost ceased, yet the number of Jewish visitors had not diminished; this, at least, has been his experience during the summer months. Moreover, our missionary is under a strong impression that they came to him because they were beginning to doubt their own religious system, and conjecture that truth may, after all, be found in the sister religion, (as many of the Jews now call Christianity.) This motive has been evident in nearly all his conversations with them, their behaviour being that of pupils before their masters, or of a congregation listening to a sermon. The religious opinions of the majority are fully expressed in the following statement made by one of their number.

A Jewish opinion on Judaism.

" 'We have been (said a Jew to me) for some time on the gentle declivity of a hill, and are rolling slowly downwards, the first impulse to which was given by your mission, and which at the same time has served as a check to our too rapid advancement. The first work your Society published against Rabbinism, namely "The Old Paths," wrought a total change in the feelings of the Jewish nation at large, although thousands of prejudiced Jews would not read it because it was published by a Christian Society. Had the author published the work himself, it would have had a place in every Jewish library, and the effect would have been universal. The other tracts (he continued) have likewise done their work proportionably, as far as they have been read. But we are, as I have already remarked, in a transition state, and that we have departed from the strict observance of Rabbinic ordinances and the oral teaching, may be seen in the exertions many of our people are making to establish new schools for the more

profound study of the Talmud, in which, however, they will not meet with much success.'

"This opinion (says Mr. Skolkowski) of an intelligent Russian Jew, confirmed by what I have heard from others, I must consider as a correct description of the state of Judaism in that empire."

POSEN.

Mr. G. J. Zuckertort, in company with the Rev. J. Lotka, has lately made a missionary journey to Galicia. In these provinces the mass of Jews are to be seen wearing the peculiar garb of the Polish Jews, observing the old customs and manners, and cherishing too the ancient fanaticism. Mr. Zuckertort gives the following interesting particulars of the Jewish sect known as

The Chasidim.

"The sight which we had in the towns was not refreshing; towards evening many groups of Jews were seen standing or sauntering about in the streets, evidently without any occupation. Their hair hanging down in long curls, the covering of their head drawn backwards, gives them a wild and uncouth appearance. Sometimes we heard them discussing passages from the Talmud, or talking about mystic matters. Indeed Chasidism makes the Galician Jews unsusceptible to the truth of the Gospel; they haughtily look down upon other ranks of society, and struck as it were with blindness, they reckon themselves sure of salvation on account of their belief in their (supposed) wonder-working rabbis. The words of our Lord with respect to the rich, 'It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God,' may most truthfully be used with reference to these Chasidim Jews. I have often looked sorrowfully upon these people, and wondered whether we could not venture to preach the Gospel to them in the streets, but brother Lotka thought it not advisable, as a tumult and perhaps something worse would inevitably arise, and this would prejudice our work in Austria, where our mission is only on sufferance. In one place we heard them at the close of the Sabbath, late in the evening, singing their wild songs. During the evening hours, when Sabbath is over and the new week begins, their enthusiasm, or rather their unbridled wildness, is worked up to the highest pitch, and is generally increased by spirituous liquors. This is called by these misguided Jews, 'spiritualization,' or being transported into higher regions."

Poverty among the Jews.

"We sometimes walked through streets where many Jews exposed their goods for sale before the houses on tables. With deep sadness I looked upon these poor people, thinking that they had to derive all their livelihood from their business, and that the goods they had for sale seemed hardly worth ten florins; and not only for themselves, but also their wives and children, and there are no single men among the Polish Jews, for to beget

children is with them one of the 613 commandments which they say every Jew must fulfil. In one place, where we spoke with some well-bred Jews in a hotel, I expressed my deep pity for the situation of these Jews, but they gave me the following answer—‘What do you wish? These people are not at all dissatisfied with their condition; their necessities are very small; they give their children in marriage, for as soon as they can scrape together ten florins as dowry, the girl is disposed of, and she has as much as her father.’ And then with evident irony they added, ‘To make amends for their poverty, they live in the certain hope that they have *olam habu*, (the future world,) and that is for them a sufficient compensation for all privations in this world.’ In fact, it is evident that the wealthy Jews, who often see a great many poor, are somewhat hardened against the misfortunes of their poorer brethren.”

RECENT INTELLIGENCE.

DEATH.

At Worthing, on Dec. 30th, the Rev. Emanuel Moritz Schlochow, aged 50, for 25 years a Missionary of this Society.

ANNIVERSARIES OF AUXILIARY ASSOCIATIONS, &c.

NORTH-WESTERN DISTRICT.

Secretary.—Rev. C. GODFREY ASHWIN, 31, Heywood-street, Cheetham, Manchester.

Date.	Place.	Incumbent or Chairman.	Preachers and Speakers.	Serm. or Meet.	Collections.
1876.	CHESHIRE.				
Dec. 2	Birkenhead, St. Aidan's College	Rev. W. Saumarez Smith	Rev. M. Wolkenberg	M	No ret.
17	Over, St. John's	Rev. E. Woodratt	Rev. E. Woodratt	SS	2 1 6
24	Cloughton	Right Rev. Bishop Alford, D.D.	Right Rev. Bishop Alford, D.D.	SS	No ret.
	LANCASHIRE.				
Nov. 5	Manchester, Stowell Memorial Church	Rev. W. Doyle	Rev. W. Doyle	S	3 7 4
	Mossley	Rev. T. N. Farthing	Rev. T. N. Farthing	SS	4 15 0
9	Manchester, St. Jude's	Rev. J. Watson	Rev. H. Friedlander	M	No ret.
17	Low Moor	Rev. J. Waddington	Do	M	No ret.
19	Openshaw	Rev. J. P. Airey	Do	S	4 9 9
28	Droylsden	Rev. S. Mills	Rev. S. Mills and Secretary	SS	4 4 10
Dec. 3	Blackburn, St. James'	Rev. G. Whalley	Secretary	S	3 5 0
	Do, St. John's	Rev. J. Baker	Do	S	9 6 11
4	Blackburn	Do	Revs. M. Wolkenberg, J. F. Cann, J. C. Webb, and Secretary	M	1 9 0
	Poulton-le-Fylde	Rev. W. Richardson	Rev. Prebendary Cross	M	0 10 9
5	Salesbury	Rev. P. H. Hart	Rev. C. G. Ashwin and T. Hart, Esq.	M	1 5 0
10	Marton	Rev. J. Cookson	Rev. J. Cookson	SS	7 8 0
12	Lancaster	Rev. Canon Pedder	Secretary	M	4 9 0
	Manchester, St. Ann's	Rev. Canon Bardsley	Rev. C. W. Bardsley	S	No ret.
	Everton, Christ Church	Rev. E. D. Monro	Revs. E. D. Monro and A. Windle	SS	15 0 0
	Liverpool, St. Chrysostom's	Rev. W. F. Taylor, D.D.	Rev. M. Wolkenberg	S	14 0 0
	Do, St. Martin's-in-the-Fields	Rev. J. C. Welsh	Revs. J. C. Welsh and W. S. Smith	SS	5 2 0
	Do, St. Paul's	Rev. J. L. Cotter, D.D.	Rev. E. P. Hodgins, D.D.	S	0 11 3
	Do, St. Philemon's	Rev. J. Honeyburne	Revs. J. H. Honeyburne & R. Hobson	SS	11 15 0
	Do, St. Elias	Rev. E. Harrison, D.D.	Rev. G. T. Braine	S	7 5 0
	Seaforth	Rev. E. Wilberforce	Revs. G. T. Braine & M. Wolkenberg	SS	19 11 5
	Manchester, St. Catherine's	Rev. A. Haworth	Rev. A. Haworth	SS	13 0 0
18	Liverpool	Right Rev. Bishop Alford, D.D.	Revs. Can. Clarke, D.D., G. T. Braine, M. Wolkenberg, & J. Whitley, Esq.	M	3 13 0
19	Seaforth	Rev. E. Wilberforce	Revs. G. T. Braine & M. Wolkenberg	M	2 11 6
20	Lytham	Rev. Gregory Smart	Rev. M. Wolkenberg	M	3 5 6
24	Yealand Conyers	Rev. W. M. Shaw	Rev. W. M. Shaw	SS	7 11 5
	SHROPSHIRE.				
Nov. 5	Bobington	Rev. T. Owen	Rev. E. Geare	SS	4 3 0
	NORTH WALES.				
19	Mold	Rev. R. Ellis	Secretary	S	1 0 0

EASTERN DISTRICT.*Secretary.*—Rev. MERVYN ARCHDALL, Mount-pleasant, Newmarket-road, Norwich.

Date.	Place.	Incumbent or Chairman.	Preachers and Speakers.	Serm. or Meet.	Collections.
1876.	ESSEX.				£ s. d.
Dec. 10	East Hanningfield.....	Rev. S. B. Smyth ..	Rev. S. T. Gibson and Secretary	SS	2 12 0
	Sandon.....	Rev. S. T. Gibson..	Do..... do.....	SS	7 9 11
	NORFOLK.				
3	Beaconthorpe.....	Rev. J. R. Fielden..	Rev. J. M. Randall	S	3 16 0
5	Norwich (Hebrew Propheetical Class)		Secretary	M	None.
10	Cringleford	Rev. T. G. Davy ..	Revs. J. Callis and J. L. Le Pelley ..	SS	2 14 10
13	Marham	Rev. G. Merriman ..	Secretary	M	1 0 3
	Ryburgh.....	Rev. G. E. Tatham..	Rev. J. M. Randall	S	2 0 0
17	Swanton Morley.....	Rev. E. Lombe ..	Do.....	S	4 6 0
	Billington.....	Rev. C. J. Dashwood	Do.....	S	2 11 3
	Lynge.....	Rev. C. Jex-Blake..	Do.....	S	3 0 0
	Forncett St. Peter's ..	Rev. W. G. Wilson..	Rev. J. Cholmeley ..	S	1 0 9
	Thorpe Abbots	Rev. E. J. Gausson ..	Rev. E. J. Gausson ..	S	1 13 6
18	Lynge.....	Rev. C. Jex-Blake..	Rev. J. M. Randall ..	M	1 8 6
19	Guist.....	Rev. J. N. Spurgeon	Do.....	M	1 3 0
24	Blakeney	Rev. R. H. Tillard..	Do.....	S	1 10 8
	Rackheath.....	Rev. T. Harrison ..	Rev. T. Harrison ..	S	1 15 0
25	Eaton, Christ Church ..	Rev. W. M. Pigot ..	Secretary	S	None.
29	Saxlingham	Rev. G. King	Do.....	M	2 10 0
31	Langham	Rev. J. M. Randall ..	Rev. J. M. Randall ..	S	2 6 0
	Wrentham	Rev. A. W. Upcher..	Secretary	S	1 10 9
	Ashwelthorpe	Do.....	Do.....	S	0 17 6
	SUFFOLK.				
3	Wickhambrook	Rev. J. D. Hull	Secretary	S	1 5 0
	Poslindford	Rev. H. Jarvis.....	Do.....	S	None.
	Clare.....	Rev. J. Collins.....	Do.....	S	4 14 3
24	Wrentham	Rev. J. Abbott.....	Do.....	SS	5 3 6
	Do. (Mission Hall) ..	Do.....	Do.....	S	

METROPOLITAN DISTRICT.*Secretary.*—Rev. G. T. BRAINE, 16, Lincoln's Inn Fields, W.C.

Date.	Place.	Incumbent or Chairman.	Preachers and Speakers.	Serm. or Meet.	Collections.
1876.	ESSEX.				£ s. d.
Dec. 10	Wanstead, Parish Church	Rev. G. S. Fitz-Gerald	Revs. G. S. Fitz-Gerald & W. J. Adams	SS	6 9 2
	Do. Christ Church.....	Do.....	Do..... do.....	SS	11 5 1
11	Do.....	Do.....	Rev. W. J. Adams.....	M	1 6 0
	MIDDLESEX.				
3	Child's Hill, All Saints'	Rev. J. H. Clay	Rev. J. W. Clay and Secretary	SS	10 4 1
17	Westminster, Christ Ch.	Rev. H. E. Fox	Revs. H. E. Fox and H. A. Stern	SS	6 18 0
31	Camden Town, St. Paul's	Rev. A. R. Thomas ..	Rev. H. A. Stern	SS	19 9 3
	St. Marylebone	Rev. E. J. Speck ..	Rev. E. J. Speck	S	6 10 0
	SURREY.	(Evening Lecturer.)			
10	Wimbledon, Emmanuel Ch	Rev. C. Skrine.....	Rev. C. Skrine.....	SS	17 10 0

NORTH-EASTERN DISTRICT.*Secretary.*—Rev. E. C. DAWSON, Wynyard-house, North Park-road, Harrogate.

Date.	Place.	Incumbent or Chairman.	Preachers and Speakers.	Serm. or Meet.	Collections.
1876.	DURHAM.				£ s. d.
Dec. 11	Stanhope	Rev. Canon Clayton	Rev. T. F. Hill.....	SS	4 7 0
	YORKSHIRE.				
3	Cowgill in Dent	Rev. D. Adams	Secretary	SS	1 8 7
4	Do.....	Do.....	Do.....	M	1 1 0
10	Leeds, St. Simon's.....	Rev. T. Whitby ..	Revs. T. Whitby and M. Wolkenberg	SS	7 8 6
	Do., St. Aslas'	Rev. A. C. Downer..	Secretary	S	1 11 8
	Do., St. Andrew's	Rev. B. Mills	Revs. B. Mills and M. Wolkenberg ..	SS	9 6 2
	Do., St. Stephen's	Rev. A. H. Kelk ..	Rev. A. H. Kelk and Secretary	SS	4 1 9
	Do.....	Very Rev. Dean of Alton	Rev. M. Wolkenberg and Secretary ..	M	3 18 0
	Do., St. George's.....	Rev. S. Adams.....	Rev. S. Adams.....	SS	17 9 5
17	Slaidburn	Rev. R. L. Jones..	Secretary	SS	5 7 10
	Newton	Do.....	Do.....	S	1 1 1
18	Slaidburn	Do.....	Do.....	M	1 5 5
24	Knaresborough	Rev. Canon Cros- thwaite	Do.....	SS	12 0 0

SOUTH-EASTERN DISTRICT.

Secretary.—Rev. J. B. BARRACLOUGH, 4, Elgin-villas, Elgin-road, Croydon.

Date.	Place.	Incumbent or Chairman.	Preachers and Speakers.	Serm. or Meet.	Collections.
HAMPSHIRE.					
1876.					£ s. d.
Dec. 3	East Tisted	Rev. F. Howlett....	Rev. A. Williams	SS	3 12 0
4	West Meon	Rev. A. B. Burton ..	Revs. A. Williams and H. R. Fleming	M	2 6 6
24	Whitchurch	Rev. W. M. Dudley	Secretary	SS	4 4 0
KENT.					
10	Folkestone, Christ Church	Rev. C. Bosanquet	Secretary	S	21 5 3
11	Do..... do.....	Do.....	Do.....	M	3 15 10
SURREY.					
3	Norbiton.....	Rev. J. W. Lewis ..	Secretary	SS	9 17 9
4	Do.....	Do.....	Do.....	M	1 3 5
7	Brockham	Rev. A. Charles ..	Do.....	M	3 14 6
12	Petworth	Rev. C. Holland ..	Rev. C. Holland.....	M	1 7 9

SOUTH-MIDLAND DISTRICT.

Secretary.—Rev. C. E. SROBY, Clevedon-villa, St. Mark's, Cheltenham.

Date.	Place.	Incumbent or Chairman.	Preachers and Speakers.	Serm. or Meet.	Collections.
BUCKINGHAMSHIRE.					
1876.					£ s. d.
Dec. 10	Gerrard's Cross	Rev. W. A. Bathurst	Rev. W. A. Bathurst	SS	3 13 5
17	Winslow	Rev. A. M. Preston	Secretary	SS	2 0 6
	Swanbourne	Rev. M. D. Malden ..	Do.....	S	2 0 6
GLOUCESTERSHIRE.					
31	Stanley-St.-Leonard's.....	Rev. D. Jones	Secretary	SS	6 0 0

SOUTH-WESTERN DISTRICT.

Secretary.—Rev. C. B. CARLON, 2, Cambridge-park, Durdham-downs, Bristol.

Date.	Place.	Incumbent or Chairman.	Preachers and Speakers.	Serm. or Meet.	Collections.
DEVONSHIRE.					
1876.					£ s. d.
Oct. 11	Buddleigh Salterton	Rev. P. N. Leakey	Rev. H. J. Marshall and Col. Dobbie	M	4 5 4
DORSETSHIRE.					
Nov. 11	Wareham	Rev. S. B. Capel....	Rev. J. H. Marshall	SS	3 4 6
SOMERSETSHIRE.					
Oct. 29	Kilston	Rev. F. J. Poynter	Secretary	S	5 0 0
Nov. 30	Charlinch	Rev. T. N. Irwin ..	Do.....	S	9 14 0
WILTSHIRE.					
Oct. 22	Fisherton	Rev. E. N. Thwaites	Revs. E. N. Thwaites & H. Friedlander	SS	No ret.
	Stratford-sub-Castle.....	Rev. C. King	Rev. H. Friedlander	S	No ret.
23	Salisbury.....	Rev. E. Duke	Revs. E. M. Chatfield, W. Wynne Willson and H. Friedlander	M	3 15 9

CONTRIBUTIONS RECEIVED AT THE SOCIETY'S HOUSE,
From Dec. 19th, 1876, to Jan. 18th, 1877, inclusive.

*. All Remittances should be made payable to Mr. B. BRADLEY, the Society's Accountant. Bankers' Drafts, or Money Orders on the General Post Office, to be crossed Messrs. WILLIAMS, DEACON, AND CO.

DONATIONS.							
A Friend	0	5	0	Headeach, Miss, 12, Montpelier-street, Brighton	0	5	0
A Lady at Wiesbaden	10	0	0	Howlett, Rev. W. and Mrs., London	0	5	0
Browse, Mr. A., by Mrs. Hunt Leaman, Torbay Mount, Paignton ...	0	5	0	J. G. S.	0	8	0
Carlton, Rev. C. B., 2, Cambridge-park, Durdham-downs, Bristol ...	200	0	0	Lee, Frederick, Esq., 6, Great College-street, Westminster	5	0	0
Colebrook, John, Esq., 1, Walton-place, Chelsea	10	10	0	Lush, Miss E. C., 26, Loder-street, Peckham	10	10	0
Collett, M. W., Esq., Founder's-court, Cornhill.....	10	0	0	Pasley, G. B., Esq., 180, Lambeth-road, S.E.	5	0	0
E. L.	0	5	0	Puddicombe, Mrs. H., 13, St. Paul-street, Tiverton	0	2	6
E. W.	2	0	0	Studd, Miss, 51, Milton-road, Gravesend	1	1	0
From Charnwood	5	0	0	Turner, Mrs. Anne, Dingle-head, Liverpool	200	0	0
From Foreign Mission Fund of St. Peter's, Eaton-square, by C. Steward, Esq.	0	2	6	Two Old Friends.....	0	10	0
Gibson, Miss M., Whelprigg, Kirkby-Lonsdale	0	5	0	Wenborn, G. F., Esq., Shipbourne, near Tonbridge	2	2	0
Hay, Miss L., Bayswater.....	0	5	0	W. H.	0	20	6

COLLECTED BY		
Hanson, Mrs., 17, Broadwater-down, Tunbridge Wells	1 6 7	
Jones, Miss, High-street, Cowbridge, Glamorganshire	2 16 0	
S. M. G.	1 8 0	
Umney, The Mises, Sherington, near Newport Pagnal	1 0 0	
White, Miss, 25, Cambridge-terrace, Hyde-park	4 12 0	
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Alnwick, by Rev. E. B. Trotter	7 7 3	
Belgrave Chapel, Eaton-square, by Arthur Thompson, Esq.	30 0 0	
Boblington, by Rev. Thomas Owen Boscastle, by Rev. W. J. Kirkness ...	6 15 4 0 6 0	
Bowden Church Aid Association, by J. Carlisle, Esq.	39 5 1	
Camberwell Ladies', St. Matthew's, Denmark-hill, Boys' Sunday School, by Mr. Robert Abraham Camden New Town, St. Paul's, by J. J. Brettell, Esq.	25 5 4	
Chiddingfold, by Rev. L. M. Hum- bert	6 2 11	
Churt, by Rev. A. B. Alexander ...	1 2 0	
Derby and Derbyshire, by Mr. W. Briddon	29 0 0	
Dunham Massey, St. Margaret's, by Rev. R. Hodgson	5 13 0	
Ealing Missionary Association, by W. P. Phillips, Esq.	1 14 8	
Eastwick, by Rev. J. R. Pursell ...	1 1 0	
Ellenbrook, by Miss Smith	3 0 0	
Evercreech, by Hon. & Rev. E. Talbot Ewell, by W. Melmoth Walters, Esq. ...	8 13 8 1 1 9	
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Gloucester, by Rev. John Emeris ...	16 2 4	
Gosberton, by Mrs. Topham	1 0 0	
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Great Malvern, by Mrs. Fisk	28 10 0	
Halifax, St. James', by Rev. J. A. Coghlan	8 18 0	
Hampstead, by Miss C. Buckland ...	6 10 0	
Do., Trinity Church, by J. H. Norman, Esq.	121 0 0	
Harrogate, by Rev. E. C. Dawson ...	49 15 2	
Harrow, by F. N. Maltby, Esq.	2 0 0	
Hatfield, by Mrs. Peile	2 10 0	
Heighington, by Rev. C. C. Chevallier Henham, by Miss E. J. Canning ...	1 0 0 4 16 0	
Henley-on-Thames by Miss Bennett Hertford, by Miss White	3 0 1 26 10 0	
Irish Auxiliary, by R. Collins, Esq. ...	200 0 0	
Islington, by John Spurling, Esq.	48 0 0	
Jersey, by M. M. Bull, Esq., M.D.	34 6 2	
Kilburn, Holy Trinity, by James Rhind, Esq.	2 9 0	
Do., St. Mary's, by Rev. A. Kennion Kynnersley, Rev. A. Burn	6 2 4 2 4 0	
Leicester, Peckleton br., by Mrs. Chataway	1 16 6	
Liverpool, by Walter Roughton, Esq. ...	136 11 11	
Lytham, by Rev. W. Pilling	3 4 11	
Madras, by Rev. R. C. Macdonald Middleham, by Miss Topham	2 3 11 1 11 0	
Milnthorpe, by Miss Audland	9 10 0	
New Alresford, by Miss M. Hunt ...	22 19 0	
Newcastle-under-Lyme, Fenton br., by Rev. W. H. F. Hepworth	1 1 0	
Newport, Devon, by Miss Heath- coat	2 11 6	
Noke, by J. C. B. Sanders, Esq.	1 5 0	
Norbiton, by Rev. J. W. Lewis	11 3 1	
Northallerton, by Rev. J. Carter Raw Oswestry, by T. L. Longueville, Esq. ...	16 10 0 7 0 0	
Over, St. John's, by Rev. Edward Woodyatt	2 1 6	
Over Tabley, by Rev. C. K. Dean ...	1 0 0	
Paddington, All Saints', by J. C. Salt, Esq.	4 11 0	
Poulton-le-Fylde, by Rev. W. Richardson	7 11 9	
Sandbach, by Miss M. A. Pownall ...	3 3 0	
Shrewsbury, by Rev. J. Colley	29 12 0	
Silsoe, by Rev. R. Lang	8 6 1	
Smallbridge, by Rev. Canon Cook ...	0 10 6	
Southgate, by Miss F. Marsh	1 1 0	
Do., for Jewish Converts' Relief Fund, Jerusalem	0 5 0	
St. Dunstan's-in-the-East, by Rev. J. Lockhart Ross	1 1 0	
Stanton Fitzwarren, by Rev. F. M. Rowden	2 5 0	
St. Marylebone, by Rev. E. J. Speck Stone, by Mr. J. Gundry	6 10 0 12 2 5	
Stonegate, by G. C. Courthope, Esq. Streatham Common, Immanuel Ch., by Miss Bayly	8 4 8 10 6 6	
Swanbourne, by Rev. M. D. Malden Do., by Hon. Cecil Fremantle ...	2 0 6 0 12 6	
Titchhurst, by G. C. Courthope, Esq. Tidebrook, by do.	4 6 7 1 17 4	
Trent, by Miss Luck	15 5 6	
Do., Barnet, by R. C. L. Bevan, Esq.	2 0 0	
Tarvey, by Rev. G. F. W. Munby ...	5 5 0	
Uckfield, by Rev. E. T. Cardale ...	4 7 3	
Ullenhall, by Rev. J. George	11 14 3	
Wanstead, by Rev. G. S. FitzGerald Westerham, by Mrs. Whittaker	18 0 3 2 0 0	
Westminster, Christ Church, by Rev. H. E. Fox	9 0 0	
Wickhambrook, by Rev. J. D. Hull Winslow, by Rev. A. M. Preston ...	1 5 0 12 2 0	
Wootton-under-Wood, by Rev. W. Woodward	1 8 11	
York, Brafferton branch, by Rev. N. F. McNelle	7 12 3	
LEGACIES.		
Farley, Miss Emma Jane, late of Clovelly-house, Larkhall-rise, Clapham, Surrey; John Tapsen, Esq., M.D., 12, St. German's-place, Blackheath, Kent, and Joseph Alfred Tapsen, Esq., Surgeon, Clapham, Surrey, Executors; duty free ..	100 0 0	
Gilbert, Richard Henry, Esq., late of 131, Sandgate-road, Folke- stone; Mrs. Gilbert, of same place, Mr. G. A. Lewis, of Ashford, Kent, and Mr. E. Kingsford, of 102, Guildhall-street, Folkestone, Executors ..	10 0 0	
HEBREW SCHOOLS' FUND.		
DONATION.		
Anonymous, by Mrs. Spenceley, Whitehaven	0 10 0	
HOSPITAL FOR POOR SICK JEWS AT JERUSALEM.		
DONATION.		
F. P., Ramsgate	0 5 0	
TUNIS MISSION SCHOOL FUND.		
DONATION.		
Cropper, James, Esq., Ellergreen, Kendal	20 0 0	
WIDOWS' AND DISABLED MISSIONARIES' FUND.		
DONATION.		
Janasz, Adolph, Esq., Plochozin, Warsaw	15 0 0	

THE JEWISH RECORDS

OF THE

London Society for Promoting Christianity amongst the Jews.

FEBRUARY, 1877.

VIENNA.

THE Rev. A. J. Behrens has been placed in charge of this important station, as successor to the Rev. J. H. Brühl. We present our readers with the following interesting account of a missionary journey recently undertaken by Mr. Behrens, in company with the assistant missionary.

We started together in the afternoon, and arrived at B—— towards evening; the following day being Sunday, we could not begin our work before Monday. On reconnoitring the place, to ascertain the proportion of Jewish visitors, we found it to preponderate so greatly, that without any exaggeration it may be said to be doubly as numerous as that of the non-Jewish. The external appearance of the town being rather fashionable, we thought it best to work independently the one of the other in order to avoid unnecessary show, which arrangement proved very practical, for in this way we certainly came in contact with more Jews than would otherwise have been the case.

CONVERSATIONS AT THE BATHS.

I regularly began my work very early in the morning, viz., at four o'clock, in the reservoir, where I bathed, together with generally about twenty persons, and where I was careful not to begin any religious conversation, lest a complaint should be lodged against me for being troublesome to the persons bathing with me: but there was no necessity for me to begin conversation, for when I took my very first bath I was accosted by one of the Jewish gentlemen sitting near me, asking me whether I did not know him,

and on my replying in the negative he continued as follows: "But I have not forgotten the conversation I had with you and another of your colleagues a number of years ago, when we met together in a railway coupé, and you took great pains to convert me to Christianity." This gentleman's name is G——, and he now lives in Vienna; formerly he used to live in various parts of Galicia, and it must have been in the course of a journey with some one of the brethren either in Galicia or Hungary that he fell in with us. He expressed himself much pleased at meeting again with me so unexpectedly, for having in his younger years applied himself earnestly to the study of Hebrew and Rabbinical lore, he still retained a great fondness for religious conversation, and though sadly careless and indifferent about real religion, he appeared to enjoy religious controversy far more than any other kind of conversation. He introduced me of his own accord to some other Jewish gentlemen bathing together with us, who proved very friendly, as, e.g., a very well informed and educated Israelite, whose cousin more than thirty years ago was sent out by an English Society as missionary to the heathen. He used to frequent Palestine Place, when I was staying either at the Institution or the College, and where I saw him repeatedly, and having studied medicine somewhere

in these parts before coming over to England, and being altogether a very clever man, Dr. B— became a most efficient missionary I believe. Formerly the cousins used to correspond together, but latterly this has not been the case, nor was I able to answer the inquiries made by the cousin bathing with me after Dr. B—. Another very respectable and friendly Israelite to whom I was introduced was a Mr. R—, whose name figured in the list of visitors as that of a wholesale merchant from Vienna, and there were at least half-a-dozen more Israelites to whom I was not formally introduced, but who were likewise very friendly, and listened attentively to the discussion going on between myself and one or other of the three Israelites named. Thus every morning throughout the month we regularly met as it were by agreement, and with the exception of one or two occasions, when we were disturbed by some infidel Roman Catholics meddling with our discussions, we were permitted quietly to converse together on the common points at issue, and scarcely any point of controversy remained undiscussed, whilst not a few of them were treated repeatedly as occasion served. Mr. G— also repeatedly called on me, and we met besides on the promenades and elsewhere, on which occasions I was introduced by him to Mrs. G—, to a brother and sister-in-law of theirs, to some other Israelites of his acquaintance, and to their youngest son, who were all of them very friendly, and listened for a longer or shorter time to some important truths of the word of God. I was permitted to point out and explain to them.

CONVERSATIONS WITH JEWS AT OUR LODGINGS.

We had three Jewish families staying with us in the same house where we lodged, viz., a rich Jewish banker, formerly of B—, and now of V—, with his family, consisting of wife and three daughters, two of whom adults; a respectable elderly Jewish couple from L—, and a younger couple, the daughter and son-in-law of the latter, formerly a Jewish teacher, and now a shopkeeper in V—, with all of whom we were on a very friendly footing. We needed only to step from our room into the garden, and we might be sure of finding one or other of these families or all of them there, and invariably ready to enter into friendly con-

versation with us, in the course of which it was not difficult to introduce some religious topics. All the gentlemen knowing Hebrew well, points of contact were easily found, and Mr. H— more particularly, who at first had proved rather reserved, became more and more friendly. Mrs. Behrens also repeatedly had nice opportunities to hold useful intercourse with Mrs. G— and her daughter, as well as with the eldest daughter of Mr. H—, who has been married and divorced from her husband on account of recurrent temporary insanity, whilst her younger sisters more frequently held intercourse with Mrs. Bahri, with whom they could converse in English, in which they are rather proficient, having had an English governess. Two very respectable Israelites calling one forenoon on Mr. H— in the garden, both Mr. Bahri and myself were introduced to them by Mr. H—, and Mr. T— proving a good Hebrew scholar, and being a synagogue-warden of one of the Vienna districts, we were soon engaged together in an interesting discussion of some hours' length, in the course of which Mr. T— was the chief spokesman, whilst Messrs. G— and H— listened throughout with marked attention and interest to the various truths of God's holy word touched upon or more fully entered into as required by the occasion. Mr. T— also subsequently called repeatedly on Mr. H—, and I also met with him elsewhere, when he was invariably very friendly, and on one occasion he called particularly to ask me to take a walk with him in the neighbouring park, which I willingly did, and we had there a long and interesting conversation together, in the course of which he put questions to me concerning our Society's motives in sending forth missionaries to the Jews, which I had no difficulty in answering from a Scriptural point of view, and he apparently became very pensive and serious. I had also some missionary intercourse at home with some intelligent and well-disposed Israelites calling on Mr. Bahri, particularly with the Jewish teacher of B—, with a professor of Hebrew, &c., who has lived for more than thirty years in England, and speaks in raptures of her institutions, &c., and with an orthodox Jew from A—, in Croatia, whose son-in-law was some time ago baptized by one of our missionary brethren. All these several Israelites were very friendly and accessible, asking

questions on the points at issue between Judaism and Christianity, and listened with apparent interest and attention to the truths of Holy Scripture pointed out and explained to them.

VISIT TO A SYNAGOGUE.

One Saturday forenoon I went with Mr. Bahri to the larger of the two synagogues of the place, where the attendance was rather numerous, and the service performed quite in the old style without any mutilation, though they call it the temple, an appellation generally applying only to the modern reform synagogues. Mr. Bahri finding some Jews of his acquaintance, could speak to them after the service, and he also from time to time repeated his visits to the synagogue for the same purpose.

CALL ON A SICK JEW.

One afternoon I called together with Mr. Bahri on a very respectable aged Israelite from Vienna, who, as we had heard, had to keep his bed in consequence of illness. We found him quite alone, his wife being out for a walk, and he expressed great pleasure at our call, and at once readily entered into conversation with us. We had not, however, been with him very long ere Mrs. F—— returned, and Mr. Bahri for the second time that day suffered from bleeding of the nose, so that he was obliged to return home. I stayed there alone with this friendly Jewish couple for another hour or so, during which they both of them listened very attentively to the important truths of God's holy word I was permitted to point out and explain to them; and when I finally took my leave, they very warmly thanked me for calling. Mr. F—— subsequently called on us in return, as we were told, but we happened all of us to be absent on a visit to Mr. Millard and his family, who were staying at Vöslau, whence they had kindly called on us some time previously.

A CHRISTIAN JEWESS.

One day I received a note from Vienna written by a Miss F——, a Christian Jewess, well known to Dr. Biesenthal. She is a governess, and had given up her situation in a Jewish family in consequence of bad treatment on account of her belief in Christ, and she wrote to say that she would pay us a visit in Baden, which she did. She wished very much to obtain a situation in

a Protestant family if possible, for which purpose she advertised in the *Baden Gazette*, in consequence of which a family applied to us for references about Miss F——, and that proved again to be a Jewish one, but this time of a superior character. Two ladies came to inquire in the name of their brother, and at their request I wrote to Miss F—— to ask her to come to Baden for the purpose of introduction, which she did, and at her request Mrs. Behrens and I went with her to the mansion named to us, where we were soon introduced to Dr. F——, a retired physician, a highly accomplished gentleman, and a great bodily sufferer, who wished to engage a governess for his motherless daughter of only four years old, a very nice and lovely girl. We had a long conversation with the doctor on various points, at the close of which Miss F——, on the ground of her good testimonials, was engaged upon very generous terms. She entered upon her new situation on the 1st instant, so that nearly one month has elapsed since, and we hope that she may remain in the family for a long time, and prove under God the means of great blessing to them.

WORK OUT OF DOORS.

I also had many good opportunities of holding missionary intercourse with friendly Jews and Jewesses I happened to fall in with on the promenades, in the adjoining park, and elsewhere, as, e.g., one afternoon, when Mrs. Behrens and I were sitting on one of the benches in the park, where numerous pedestrians passed by us, amongst whom there came also a party of three Jewesses and a young Jew, looking rather wistfully at our bench to ascertain whether it would afford room for them to sit on, for they appeared greatly fatigued. We moved nearer together to make room for them to sit down, and would have got up altogether, for we were sufficiently rested, but they would not let us do so, and insisted on our remaining with them. We had only interchanged a few words together, when one of the ladies apostrophized us as follows: "Pardon kindly our curiosity in asking you whence you are, for we hear at once by your dialect that you are no more Austrians than we are ourselves." We answered that we had lived in Vienna only since last April, and that we came thither from Breslau. Upon which the two younger

ladies said, "We thought so at once on seeing you, for we are from Breslau ourselves, where we must have seen one another." I then told them my name and vocation, and asked them whether they were not the Misses T——, for we had likewise recognised the familiar faces we had so often seen in Breslau, and though we had known them only by sight, I had been better acquainted with one of their brothers, who at times proved disposed to hold some missionary intercourse with me when we met in the streets. They expressed themselves highly gratified at meeting with Breslau acquaintances, and the third lady having been introduced to us as Mrs. N—— of Vienna, but in former times likewise of Breslau, we soon got engaged together in profitable conversation, and continued sitting there for some hours, until the cool of the evening warned us that it was time to think of returning home. On our way homeward we met with numbers of Jewish acquaintances both of theirs and ours, who all of them joined us, so that we formed quite a long procession, and all the way home we had quite a nice and interesting conversation with our numerous Jewish company, from whom we finally separated in the very friendliest manner.

The Misses T—— and Mrs. N—— also repeatedly called on us during the remainder of our stay at Baden, for they felt quite attached to Mrs. Behrens, who could thus hold much pleasing intercourse with them, and we hope also to see more of them here in Vienna, where the two sisters intend to open a Lyceum for young ladies, like the one they have hitherto successfully conducted in Breslau, and they, as well as Mrs. N—— and many other friendly Israelites, have promised to call on us in Vienna, and to keep up the intercourse we enjoyed and mostly commenced at Baden.

Proceeded to D——, where we stayed some days, and had frequent opportunities of propounding the saving truths of the Gospel of Christ to large numbers of our Jewish brethren. Pastor Koenig had kindly provided us with a card of introduction to Professor Balogh, who speaks English pretty well, having formerly studied at Edinburgh, and holding now the Professorship of Ecclesiastical History at the Reformed University at D——. He was very kind towards us, and took us to see Pastor Réves, a famous scholar and divine, with whom we had an interesting conversation on the

subject of Jewish missions, which he felt inclined to consider as hopeless, having himself baptized some Jewish proselytes, whom he scarcely ever sees at church or at the Lord's table, except on the great festivals of the Church. Dr. Mark, one of the professors at the gymnasium, who likewise studied at Edinburgh and speaks English, and one of the students of divinity, speaking German pretty well, were likewise very kind towards us, showing us the library connected with the university, the reading-rooms for the professors and students, and the fine churches of the place. D—— is considered the stronghold of the Reformed Church in Hungary, and rightly so, not only on account of the university and gymnasium and other schools there being strictly Protestant, but also four-fifths of the population being Reformed, whilst only one-fifth consists of Jews and Roman Catholics, without any Lutherans at all. Inquiring of our friends for a place of public resort frequented by the Jews of the place, a Jewish coffee-house near the post-office was pointed out to us as such, and we accordingly repaired thither, with the view to missionary work. We invariably found many Jews assembled there, and they proved so accessible that we easily got into conversation with them, and could propound to them God's gracious counsel of His redeeming love in His dear Son Jesus Christ fully and plainly.

CONCLUDING REFLECTIONS.

On the whole, I think we have reason to be thankful to the Lord for the measure of access He has vouchsafed to us during our stay at Baden amongst our Jewish brethren there; for one of the chief advantages of our visits to watering places consists in the formation of acquaintances to be improved subsequently, both at one's station and also elsewhere on missionary journeys, and with God's blessing I hope that we shall be permitted to realize such experience both ways. In conclusion, I would humbly praise the Lord's loving-kindness in blessing the use of the baths to the almost entire removal of my complaint, and begging you to tender my sincerest thanks to our dear Committee for allowing me to go to Baden.

Printed at the Operative Jewish Converts' Institution, Palestine Place, Cambridge Heath; and Published at the London Society's House, 16, Lincoln's Inn Fields.—February, 1877.

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FREDERICK SMITH, M.A.,
Secretary.

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THE JEWISH INTELLIGENCE

A
 MONTHLY REGISTER OF THE
 LONDON SOCIETY
 FOR PROMOTING CHRISTIANITY AMONGST
 THE JEWS.

CONTENTS.

	PAGE
Obituary Notice	49
A Few Thoughts on Isaiah lxii. 4	53
Bible Lessons on the Jewish Subject	56
Jews Opposing the Distribution of Tracts through the Police	61
Literary Notice	63
Opening of Hebrew Missionary College	65
Summary of Missionary Intelligence	65
Recent Intelligence.....	68
Anniversaries of Auxiliary Associations	69
Contributions to the London Society	71

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MARCH, 1877.

ANNIVERSARY ARRANGEMENTS.

LONDON SOCIETY
FOR PROMOTING CHRISTIANITY AMONGST THE JEWS.

Patron.—HIS GRACE THE LORD ARCHBISHOP OF CANTERBURY.

President.—RIGHT HON. THE EARL OF SHAFTESBURY, K.G.

The COMMITTEE beg to inform the Members and Friends of the Society that they have made the following arrangements for their

SIXTY-NINTH ANNIVERSARY.

On THURSDAY EVENING, the 3rd of May, the ANNUAL SERMON will (D.V.) be preached at ST. GEORGE'S, BLOOMSBURY, by the Right Rev. CHARLES PERRY, D.D., late Bishop of Melbourne. Divine Service will commence at Seven o'Clock.

The ANNUAL MEETING will be held on FRIDAY, the 4th of May, in the GREAT ROOM, EXETER HALL, STRAND. The Doors will be opened at Half-past Nine o'Clock, and the Hebrew Children, attending the Society's Schools in Palestine Place, will commence singing at Ten o'Clock. The Chair will be taken by the Right Hon. the EARL OF SHAFTESBURY, K.G., President of the Society, at Eleven o'Clock precisely.

The admission of Members to the Annual Meeting will be by TICKET. Members consist of—Donors of £10 10s., or upwards; Collectors of 1s. per week, or upwards; and Annual Subscribers of £1 1s., or upwards; or if Clergymen, of 10s. 6d.; whether they pay their Contributions direct to the Parent Society, or to any Auxiliary Association. Clergymen making Congregational Collections to the amount of £20, and Executors paying Legacies of £50, are also Life Members of the Society.

Every Clergyman or Layman being Members of the Society, will be entitled to receive Tickets for their own admission to the Platform. Other Members and friends may obtain Tickets of admission to the Central Space, whether they contribute to the Parent Society or the Auxiliary Associations. Each Ticket for the Central Space will entitle the bearer and friend to admission.

Attendance will be given at the Society's House daily, from Thursday, April 26th, to Thursday, the 3rd of May, inclusive, from Ten till Four o'Clock, to receive applications for Tickets.

The CLERGY and other MEMBERS and FRIENDS of the Society will (D.V.) BREAKFAST together in EXETER HALL, at Nine o'Clock, on the Morning of the Annual Meeting; after which an Address will be given by the Rev. Professor BIRKS, M.A., Hon. Canon of Ely, and Vicar of Holy Trinity, Cambridge. *Ladies are invited to attend.*

As the accommodation is limited, an early application for Tickets (two shillings each) is requested. Tickets for the Breakfast will be transmitted through the post, on receipt of the amount in postage stamps.

SOCIETY'S HOUSE, C. J. GOODHART, M.A., *Hon. Sec.*
16, LINCOLN'S INN FIELDS, FREDERICK SMITH, M.A., *Secretary.*
March 1, 1877.

N.B.—Members, who wish their Tickets sent by Post, are requested to forward an addressed envelope with their application, distinctly stating the number of Tickets required.

THE JEWISH INTELLIGENCE:

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MONTHLY REGISTER

OF THE

London Society for Promoting Christianity amongst the Jews.

MARCH, 1877.

Obituary Notice.

THE LATE REV. E. M. SCHLOCHOW.

It is with much regret that we have to insert a few lines by way of a "Memoir," by which we are reminded that from the number of our labourers in the Jewish mission field another has been taken, and a place left open. These notices should stimulate those who are engaged in the work to increased earnestness, reminding them that the night cometh when no man can work. They should also be a call to the indifferent spectator: "Why stand ye idle? Go ye also into the vineyard and work."

With the end of the last year closed the earthly life of our valued missionary, Emmanuel Moritz Schlochow. Mr. Schlochow was the son of Jewish parents, and born in Winzig, a small town in Silesia, in September 1826.

At the time of his birth, the claims of Judaism had so far lost their hold on his father's mind, and the truths of Christianity had so far begun to influence him, that his son was not introduced into the Synagogue till he was six months old, and then only in consequence of the earnest desire of his friends, and not from his father's own convictions. He was named "Emmanuel," because, as his father said, the Saviour of the world was so called by the prophet. The convictions in Mr. Schlochow's mind were soon made manifest by his desire that Emmanuel should be brought up as a Christian, and so thoroughly was this resolve carried into effect, "that," as he wrote in after years, "but for the persecutions of my school-fellows, I should not have known I was a Jew."

From the age of twelve up to twenty-two he passed his time in a school in Breslau, where the attendance on religious instruction was obligatory; but so little of real Christian life was there in the school, that out of nearly forty students there was only one who showed any signs of true piety, and he was the subject of ridicule.

During this period, his father urged him to make preparation to receive baptism, and he sought and obtained secret interviews with a Romish priest, with the intention of becoming a member of the Church of Rome. This step was so determinedly and successfully opposed by his fellow-students, and their arguments had such an effect upon his mind, that he became and continued for three years, to use his own words, "a thorough Atheist," and joined a secret society for the purpose of freeing others whom they thought to be fettered by superstition. This is by no means a singular experience in the history of Jewish conversions. The passage from the Synagogue to the Christian Church has often been found one of unusual darkness. Satan has often at this transition state placed a veil of unusual thickness on the Jewish heart, just as it is about to turn to the Lord and the veil be for ever taken away.

The means which God made use of to bring him to a saving knowledge of the truth were, in the first place, the consistent life of a Jewish proselyte. This living witness, joined to other influences, forced this and similar thoughts on his mind—"Perhaps there is, after all, some truth in Christianity." Whilst feeling his way to the light, he would gladly have turned to some of his teachers, and asked for a guiding hand; but, alas! they were in spiritual darkness themselves. God had, however, an instructor for His child in the person of a Scotch missionary to the Jews. To him he told his doubts, conflicts, and struggles after the light; and by him, with God's blessing, he was led to the Light of the world. He was instructed in the way of God more perfectly, and on the 5th of March, 1848, was baptized.

Baptism in the case of the Jewish proselyte is generally followed by severe trials and an altered worldly position. This was, however, not immediately the case in this instance. The Jewish gentleman whose children Mr. Schlochow instructed said, that as while he was an infidel he made no efforts to influence his children, so now that he was a Christian he believed he would be equally honourable, and that he should therefore continue his services. The cross was, however, only screened for a time, and was soon to be revealed and laid on the young believer. Within a few days of his baptism

one of the sons fell and broke his arm, and it was not long before the reason of this trial was explained by the Jewish teachers, namely, that the father was harbouring a "meshumed" in his house, and this was a sign of Jehovah's displeasure, and therefore the apostate must be banished. A polite note soon followed from the father, severing the connection.

Now that his trials had begun, his friends deserted him, not so much because he was baptized, but because he had become a changed man—one really born again of the Holy Ghost.

Hitherto all his studies had been pursued with the intention of entering the legal profession; but now his desire was to preach the Gospel—to plead for souls. God found him the means and opportunity of preparing himself for this work, as an amanuensis to a professor at the University of Breslau, from whose personal character, as well as from his lectures, he derived much spiritual benefit. Whilst thus employed, his thoughts were directed to the missionary field as a sphere of future labours, by meeting with Dr. Gutzlaff, who had just then returned from China, and he was induced to promise to go out with him as a missionary to the Jews in that country. To meet the difficulty of supplying the means required to carry out this plan, he applied to the London Society for a grant in aid of his undertaking. This especial request was declined; but the communication was, however, made the means of his becoming an agent of the Society, and commencing to work as a lay missionary in Upper Silesia in 1857.

He began his work amongst his Jewish brethren with a simple declaration of his own faith in Jesus, as the Messiah and Saviour, and by endeavouring to live a life consistent with this profession. God had, he knew, made use of similar means to impress his own soul, and he believed it would not be without power on the minds of those amongst whom he laboured. The conversion of a Jew now occupying a good position in England, and living a consistent Christian life, may be traced to these his earliest missionary efforts.

Feeling the need of some especial training for his work, at his earnest request the Committee placed Mr. Schlochow in the Hebrew College, then under the superintendence of the Rev. J. B. Cartwright. This change was not at first altogether pleasant, and the English Sabbath especially appeared to him most wearisome; but he soon found the ways of true religion were paths of pleasantness, and at the end of a year and nine months he looked back on his stay in the College, where he saw a true exhibition of "English Christian

life," and the morning services in Palestine Place Chapel, and the Sundays which were passed in worship therein, with gratitude and delight; and he ever considered that the time spent in this preparation a great help to his spiritual life.*

In 1853, he was appointed to Yassy, and remained there for nearly ten years, when an attack of fever, the effects of which remained with him till his death, compelled him to return to Silesia to renew his former labours. Circumstances led the Committee to change Mr. Schlochow's sphere of duties on several occasions, but he was always ready to abide by their decision, declining to choose for himself when a choice was given him, feeling that in the decisions of the Committee he had the indications of God's will. The changes were not always pleasant, but they were profitable, and were, in fact, preparing him for his future work, which proved to be in Alsace and Lorraine. In 1856, he was appointed to Mulhausen, where he remained till the Franco-Prussian war broke out, which necessitated his temporary removal to Switzerland. After a few months he returned to Mulhausen, and finally settled in Strasburg, as the most important place in Alsace and Lorraine, and the natural centre of missionary operations.

The day in which he had to work was now speedily coming to its close, and his health, which had been for some time enfeebled, now compelled him, at the comparatively early age of fifty, to retire from the mission field, and in the beginning of last year he came to England. He was, however, unwilling to cease his labours altogether. He had been compelled to retire from work *amongst* the Jews, but he still wished to plead *for* them; and he continued to preach and speak for the Society till his health made him unequal to the exertion. His friends saw that his work was now ended, and he was constrained to cease all efforts, and retire to Worthing, where he entered into his rest, on the 30th of December last. A few days before his death, to a letter written for him he placed his signature, which was all he could do, with the significant addition, "*waiting*." In his life there was the exhibition of true humility, and in his death there was a consistent absence of show.

* Before these pages are published, the Hebrew College will be again opened. Let us hope that the experience of Mr. Schlochow with regard to the College and Chapel may be repeated in many of the present and future students. This testimony to the benefit of past labours seems to come opportunely, and is a word of encouragement to the present head of the College as well as to the Chaplain, and others labouring in Palestine Place.—G. T. B.

None but those whose *hearts* were sorrowing, the widow and the fatherless, followed him to the grave in Christ Church churchyard.

His charge concerning his grave marks the Christian simplicity of his character, his own sure hope, and his dying desire for Israel: "Place," he said, "a simple stone on my grave, and on it, in the prayerful hope that some Israelite may be attracted to it, and blessed by the reading of it, engrave the words *וְאֵנִי יֹדְעִי בְּאֵלֵי דָּוִד* ('I know that my Redeemer liveth.')" This was Emmanuel Schlochow's voice in death to his unconverted brethren. Would he not also speak to his fellow-believers? It is recorded in the annals of the Jews' Society, that not long since, a missionary standing at the grave of a deceased brother missionary was prompted to volunteer to take up the work which his brother had been suddenly called to relinquish. Let us hope and pray that some Jewish clergyman may be led by God's Spirit, when reading this record of a Jewish missionary's death, to volunteer to fill his place. "The *harvest* truly is great, but the labourers are few; pray ye the Lord of the harvest that He will send forth labourers into His harvest."

G. T. B.

A FEW THOUGHTS ON ISAIAH LXII. 4.

"Thou shalt no more be termed Forsaken: neither shall thy land any more be termed Desolate: . . . for the Lord *delighteth* in thee, and thy land shall be married."

CAN words more forcibly describe Israel's future? The whole catalogue of her crimes is to pass away. The scattering of her children among all nations of the earth; the judicial darkness under which she has been kept for her sins; the degradation which has clung to her, as the bye-word and reproach for nearly 2000 years.

Is this standing miracle of a people proffering a formidable check to infidelity, wonderful from their beginning hitherto, to fade out of the world, as though they had not been? No, no; Israel's future will be the most glorious epoch of the Church's history!

Gentiles may contemptuously regard her, and her once glorious city trodden under their feet. But *she herself* is the oracle of truth: great in death—greater in her resurrection. Zion is the city of our God—"Hephzi-bah," "Beulah!" to be delighted in, and to be married.

When we look at this chosen people!—This burning and unconsumed bush; a nation ever the special charge of the great Jehovah; the depository of His secrets, the receivers of His law; the covenants, the promises,—all with the fathers of the Jewish race.—Is it possible to overlook such a race! What they have been is enough to create enthusiasm in the coldest breast. What they are, enough to make us exclaim, with a prophet of their own, “Oh! that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!” (Jer.) “How is the gold become dim, and the fine gold changed.” (Lam.) It pitieth them to see her in the dust, is said of some benevolent minds. “Tribes of the wandering foot and weary breast,” arrest the passing interest of a few more. How does the city sit solitary that was full of people! In the Jewish villages, it is said, no sound of mirth, nor joy of childhood is heard. Children of five and six are sent out with water jars, but they walk generally alone, with a sad step, as if life were a business, not a joy—men and women, before tasting of childhood’s cup of happiness!

Ah! Jerusalem of the present has dimness of anguish resting on her spirit; she refuses to be comforted; she takes no pleasure in what is reserved for her. She tolls the knell of departed glory, but knows not how to look to her future rich promises. But “beloved for the fathers’ sake,” she shall come forth “Jerusalem the golden.” And we Gentiles, we Christians, must remember that the great cloud of witnesses are all of Israel’s race. The witnesses held out to us as examples of the triumph of faith—all, all the Old Testament saints, of whom the apostle writes, adding that the time would fail him to tell of their number! But we sadly forget all this now. Were not the apostles all of Abraham’s race!—yea, Christ Himself a Jew? Is not that high epithet, “Children of the faith of Abraham,” written by St. Paul’s pen? And if we go deeper into the book of Revelation, who are the sealed first named but Israel’s tribes! Again, in those high courts there is the united song of “Moses and of the Lamb,” when the Church triumphant rides over all her prostrate enemies, led by the lion of the tribe of Judah! Who would despise Abraham’s bosom as his resting-place? Who would shrink from the father of the faithful, the friend of God, or to sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven? And if we go up to the Holy Jerusalem, what names are written on its gates by angel

hands, but the names of the twelve tribes of Israel! So that from Genesis to Revelation the streams at length are seen to mingle in the river of the water of life. The militant and the triumphant Church are one, Jew and Gentile one—in Christ.

But now, having seen Israel in their New Jerusalem, we must go back to see how they arrive there. Day is not clearer than night if we read not in the Scriptures the restoration of Israel to far more than past glory. A deathlike stupor as yet lies upon them; but we read that this is to be broken—that dry bones are to arise. As we say of the winter trees, Can these dry branches live? so we answer of Israel, "Thou, Lord God, knowest!" And there was the great shaking, and bone came to its bone, yet it was, as they were *prophesied* upon, that flesh and sinews came upon the bones. The *literal* restoration of the Jews we may trace here, but there was no breath in them: what man could do, and what man could teach, was done, yet is there but one source of life, "Thus saith the Lord, come from the four winds, O breath, and breathe on these slain, that they may *live*." Here is the converting power of God: and breath came into them, and they lived, and stood upon their feet, a great army—an army of the living God! The 12th, 13th, and 14th verses are a comment on the resurrection of Israel, brought up out of their graves by the mighty power of God. In their own land they are to be placed: "I will take you one of a city and two of a family, and bring you unto Zion." And this seems God's present mode with Israel, gathered in like olive berries on the top of the outmost bough. The missionary is content that his should be the sowing time. The harvest is not yet. Very many baptized Jewish missionaries are in the field, and many have departed in the name of Jesus the crucified One, swelling the ranks of the redeemed. The remnant according to the election of grace can never fail. *We* see them not, *we* know them not, neither did Elijah of old. We are prone to feel, we Gentiles, that we are left the alone possessors of the promises; but what says the Lord, "I have reserved to myself seven thousand faithful ones!" all unknown to the prophet, as they are unknown to us now.

Why is not the breast of every Christian stirred? How can we quietly sit down and eat the fat, and drink the sweet, and not send portions to *them*, to Israel, the loved and the lost? "I have forsaken mine house, I have left mine heritage; I have given the dearly beloved of my soul into the hand of her enemies." But for

a time only, *only* for a time. "For a small moment have I forsaken thee; but with great mercies will I gather thee: in a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer." Listen to this moving appeal of Jeremiah, "Who shall have pity upon thee, O Jerusalem? or who shall bemoan thee? or who shall go aside to ask how thou doest?" Who, save Christians! Who, save those who have entered into more than Jewish privileges! Who, but the wild olive tree grafted in *contrary* to nature into a good olive tree! Who else, that through your mercy they may obtain mercy! Their very unbelief brought you salvation! their rejected Messiah became your crucified one. Behold, then, the goodness and severity of God; on them which fell, severity; but toward thee, goodness, if thou continue in His goodness; otherwise thou also shalt be cut off. Have you not every reason to seek the welfare of Israel, to help forward their conversion, to scatter their infidelity, to draw them with bands of love? A debt of gratitude that we can never repay is owing; nearly two thousand years the oracles of God have been ours; apostolic doctrine ours; the Church built by prophets and apostles ours; Christ Himself, the chief corner stone—ours.

Oh, let us begin in earnest to pay off our debt; let us promptly and lovingly help forward the efforts making to bring in the outcasts of Israel, and the dispersed of Judah. We are doing God's work, we are practically entering into His intentions. Israel shall be restored. Cast ye up the way, gather out the stones, dispel by a lively interest in their welfare the jealousy of the elder brother. Make them objects of earnest prayer, practise self-denial to meet their spiritual destitution. Money is needed, give it liberally, remembering for your encouragement, "They shall prosper that love thee."

Bible Lessons on the Jewish Subject.

BY MRS. BAILEY, FORMERLY OF JERUSALEM.

SOME of our friends have asked how we should set about seeking to interest a Bible class of young women and Sunday school children in the Jewish subject, and one of them (a clergyman's wife) says, "I think of taking one Sunday in a month specially for this subject, but it is so difficult to find any suitable information. Can you recommend me any books? I already take the

'Jewish Intelligence' and 'Advocate.'" This mention of "one Sunday in a month" for Israel's land and people (which is what I understand by the Jewish subject) suggested the thought of looking into the First Lessons of our Sunday services, and gathering from them a course of information on this most interesting of all subjects, as suggestive hints for any of our friends who wish to follow the excellent plan of taking "one Sunday in a month," or one half-hour every Sunday, for the Jewish subject.

Septuagesima Sunday was the Sunday that followed after the receipt of the letter named. At first I thought, "Well, there can be nothing to help to a knowledge of Abraham's land and seed before the flood;" and was about to pass over those very wonderful first two chapters of the Book of Genesis, until my attention was riveted by the *boundaries of Eden*, (Gen. ii. 8—15.) Why has Moses stated these with so much accurateness? Surely the intention is that we may from "the beginning" intelligently understand the countries and places of which our Bibles tell us, as well as the people and the Lord's dealings with them. The rivers mentioned in those verses still flow on; one of them (the Euphrates) has not even changed its name; throughout the history of Israel we read of it, and it is yet to form the eastern boundary of the promised land, (Deut. i. 7; Josh. i, 4.) Between the Euphrates and Tigris (Hiddekel) lay Chaldea and Mesopotamia, or Padanaram, of which after the flood we have frequent mention. Gen. ii. 8—15 may, then, be our first verses for consideration with our Sunday classes on the Jewish Subject, and we would ask our young friends if they can find out any parallels between the history of Adam in Eden and Israel in Canaan.

Eden was our subject for Septuagesima Sunday, and on *Sexagesima Sunday* we read of it again; but, alas! how changed the scene. Adam broke the one command of the Lord his God, and as a consequence was "driven out of Eden;" Satan, (the serpent,) whom he had hearkened to rather than to the voice of the Lord, had now power over him, as well as over "the ground from whence he was taken," and from henceforth he exercised that power, and will do, until the glorious promise of Gen. iii. 15 is fully accomplished in the return of our blessed Redeemer to reign over a restored creation. In the sixth chapter of Genesis, we see how sin and Satan prevailed in the earth, so that the Lord first with-

held His Spirit, and soon after said, "I will destroy man whom I have created from the face of the earth," for "every imagination of the thoughts of his heart was only evil continually." "But Noah found grace in the eyes of the Lord;" he believed his God, and did according to all that the Lord commanded him. The ark was alike a proof of Noah's faith and of his obedience, and his faith and his works were his salvation. The story of the ark is a very beautiful one. Do you wonder *where* it was made? Some people have said Noah and his sons built it at Jaffa; but the Bible (which is the only book that could tell us) only says "*the waters increased, and bare up the ark, and it was lift up above the earth;*" "*the ark went upon the face of the waters:*" it does not say whether they were the waters of the "great sea" (the Mediterranean) or of the "great river," (the Euphrates,) but it does tell us that when they abated "*the ark rested upon the mountains of Ararat,*" (Gen. viii. 4.) These mountains are on the north-east of Mesopotamia. We need not suppose that the ark rested exactly upon the very top of the highest peak of Ararat, for it would have been very inconvenient for some of Noah's large family of beasts and creeping things to descend from such a height. The base of those mountains was the home of man for many years, and it makes us sad to think that now they are inhabited by those dreadful people the Kurds, the most savage of all the Mohammedan tribes, of whose cruelty we have lately heard so much, and shall very probably hear still more. Since the Crimean war, I believe Ararat is a boundary between Turkey, Russia, and Persia. We name these things that we may picture the Ararat of to-day, and contrast it with the happy one when Noah built an altar there to the Lord our God, who had so wonderfully preserved and blessed him. Let us pray "Thy kingdom come," O Lord, speedily.

The mountains of Ararat, as the home of Noah and his family, was the thought we left off with last Sunday. *Quinquagesima Sunday* brings the twelfth and thirteenth chapters of Genesis before us, and here we shall have a rich field for information on our subject.

First, *where* was Abraham's "country," who are meant by his "kindred," and *what* by his "father's house?" The holy Stephen, in Acts vii. 2, says, "The God of glory appeared unto our father Abraham, when he was in *Mesopotamia*, before he dwelt in Charran," (Haran;) and in the 4th verse he calls it, "the land of the Chaldeans;" from which we learn that Chaldea and Mesopotamia were

the same country called by different names, just as we now may call our own country *Britain* or *England*. Abraham's "kindred" were descendants of Shem, and his "father's house" consisted of himself and two brothers, one of whom, Haran, died in Chaldeæ, leaving a son named *Lot*, and two daughters, *Milcah* and *Iscah*, Nahor, Abraham's other brother, remained in *Mesopotamia*—remember this for the subsequent history. We always find promises annexed to God's commands, and very great and precious ones were given to Abram when the God of glory said to him, "Get you out of the country, . . . unto a land that I will show thee;" he needed encouragement, and he had it in the word of the Lord.

The promise was *fivefold* :—

1. "I will make of thee a great nation."
2. "I will bless thee."
3. "I will make thy name great, and thou shalt be a blessing."
4. "I will bless *them* that bless thee, and curse *him* that curseth thee."

5. "In thee shall all the nations of the earth be blessed."

Abraham took God at His word and went forth, "not knowing whither." His father, (Terah,) his nephew, (Lot,) and his wife (Sarai) accompanied him. Why they sojourned at Haran we are not told; perhaps the great age of Terah rendered him too infirm to travel further; at all events there he died, and after his death Abraham gathered together his goods and "the souls" that belonged to him in Haran, "and they went forth to go into the land of Canaan, and into the land of Canaan they came." The descendants of Ham were at that time possessors of the promised land, just as the Turks are now, but God had never given it to *them*. Abraham was not told *what* land the Lord intended for him until he reached Sichem, (Nablous,) the Sychar of John iv. 5, a most beautifully situated and well-watered place in Samaria; there the Lord appeared to Abraham, as we read in Gen. xii. 7., and there Abraham raised his first altar in Canaan.

You know the patriarchs built an altar wherever they pitched their tents, because they were the priests of their households, and it was by the blood of atonement then, as now, that men approached the Lord. The history of Job should be read in connection with this part of Abraham's history, for he lived in the south of Arabia about the same time that Abraham left Mesopotamia. The Bedouin style of life of those days is most aptly set forth in the Book of Job, and also the religious thought and feeling of

God's people in that age, as well as the very sensual state of the godless, as seen in Job's own family. From Shechem Abraham journeyed to Bethel, "going on still towards the south," until famine (God's scourge in Bedouin lands, where the people live chiefly by plunder) compelled him to go down into *Egypt*, another Bible land, and next to Palestine, the most attractive of all lands in its history and associations. Egypt was the cradle of civilization, and it had its king and its pyramids in Abraham's time; its government, too, gave good protection to life and property, for Abraham returned to Bethel *rich* in silver, and gold, and cattle; and "Lot *also* had flocks, and herds, and tents," so that Canaan was now not able to bear them, that they should dwell together.

The story of the separation of Abraham and Lot brings out the character of the two men. Lot chose the plain of the Jordan, because of its fertility, leaving his uncle to occupy Canaan, the central part of the land. Had Abraham looked upon his nephew Lot as being his inheritor, he must have wondered who were meant by "*thy seed*," for he was childless. We are led to think Abraham had some such idea, because directly after Lot's departure, the Lord, who knows the sorrows and doubts of His people, appeared again to him, (Abraham,) and renewed His promises of the land and a numerous seed. Providence often seemed against Abraham. Recount some of these, and commit to memory Gen. xxii. 1, 2, for our next lesson.

First Sunday in Lent. The First Lesson this morning takes us to Sodom, and commences with the startling announcement that because "the cry of its wickedness was waxen great before the Lord," He had sent His angels to destroy it, and Lot was told to "arise, and take his wife and two daughters and escape to the mountain, lest they be consumed in the iniquity of the city." We read no more of Lot after he went out of Zoar to dwell in the mountain, to which the Lord graciously permitted him to flee. The Moabites and Ammonites descended from him, of whom we often read as neighbours of Israel in the Old Testament. The waters of the Dead Sea now flow over the supposed "cities of the plain," and reflect in solemn beauty the mountains of Moab, which everywhere on the east of Judea afford a rich, but unvaried background to the scenery. God has purposes of mercy yet for all that now desolated part of Palestine, which was once, and *shall be again*, when the rightful inheritors are restored to it, "as the garden of the Lord."

In this afternoon and evening First Lessons, we have the record of the *great* trial of Abraham's life. As we are following only the Scripture of our Sunday services, we do not attempt a consecutive history of the Book of Genesis; we know that in their old age Abraham and Sarah had a son *Isaac*, who was truly the child of *promise*, and God's own gift to them. Now the Lord appeared to Abraham and gave this strange command, "Take thy son, thy only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt offering upon one of the mountains which I will tell thee of." We are ready to say, "Is Abraham to have no peace?" He had just settled himself in the "land of the Philistines," after having sent away Ishmael, and now must he thus lose Isaac? We cannot dwell upon the touching story, but will rather look at that wonderful love which was here prefigured. "God gave His only begotten Son," not in type merely, but in very deed and truth, to be a sacrifice for sin; and when the fulness of the time was come, He was offered up in His *own land* upon that *very Moriah*—the "place" Calvary was, we have no doubt, on Moriah. And what is Moriah now? And what is Hebron, with its Machpelah, now? Both are under Turkish rule. Mohammed is adored, where Christ should be extolled. The Jews are oppressed, and Christians are scorned—all are waiting for deliverance. Oh, that all, Jews and Christians, united in crying to the Lord for His promised return of favour to His land and His chosen people.

Learn for our next lesson Gen. xxviii. 1—5.

JEWES OPPOSING THE DISTRIBUTION OF TRACTS THROUGH THE POLICE.

ON one of my journeys (writes Mr. Flad) I came with Mr. G—— to W——, on the banks of the Maine. The wife of the teacher I knew was always kind, and listened with interest to what was said. Yea, she several times requested her husband, that he should sit down quietly and hear. On entering the house, I immediately was aware that some change had taken place. A young Jewess appeared on the top of the staircase, who, as I afterwards learned, was the young wife of the teacher, inquiring, "Whom do you want, sir?" "I wish to see Mr. ——." "He is not at home. If you have any message I will tell him." I asked her to give to Mr. —— my kind regards,

and I should be glad if he would call on me in the hotel. Late in the evening Mr. — made his appearance; but at first he appeared as if he never had seen me before. He was in a hurry, promising to call on us next morning at 9 o'clock. We were waiting for him until past ten, and as he did not make his appearance, we left to call on him in his own house; but, alas! approaching the house we saw the Jewess of yesterday with two girls watching at the windows. All three met us half-way up the stairs, telling us that Mr. — was not at home, and we could not see him. We left saying we would call later. We went to the town, beginning to make our house visits; but in every house and shop we entered, we were received in a most unfriendly manner. "We know who you are, we do not want to hear you."—"We are Jews, and remain such, we have no wish to be converted; you had better go and convert the Gentiles: leave us alone."—"We know ourselves what we have to do, we don't want to be taught by you." Such and equal repulses we received every where. Jews standing in the streets, left and disappeared when we approached them. It was evident that in the morning at the synagogue the teacher had warned them against us. In the afternoon we went outside the town, hoping for opportunities to speak to some Jews. But all in vain. We were shunned as though we were leprous. So the day passed, without having been able to speak to one Jew, or give a single copy of our tracts to any. My heart grieved within me, having come such a distance to a town where the houses and hearts of every Jew were closely locked against the message I had brought.

After having poured out my heart and sorrow before the throne of grace, I filled my pockets with tracts, Jewish and Christian, and went through the streets, giving away to every one who would receive them. In a very short time I had distributed all I had with me. All the Christians readily and thankfully accepted them. I hoped that through the Christians some might find their way into the hands of the Jews. On returning to the hotel, a woman walked up to me, saying, "Please, sir, let me have one of your little books. I like them so much." I asked her to wait until I could fetch one for her from my room. On returning I found her at the place I had left her, with a number of young ladies, who all had come for tracts. As I gave to each of them a Christian tract, a policeman made his appearance, asking who I was, and whether I had permission to distribute tracts. Showing to him my legiti-

mation from the Government, I presented him with the tract, "Faith in Israel." When he had inquired after my hotel he left, saying that he had to give a report to the chief officer of the police. In about half an hour he came to my hotel, asking for my legitimization, saying that by order of Government I had to appear next morning at 8 o'clock before the magistrate.

In the morning the tract "Faith in Israel" was sent by the magistrate together with my legitimization to the authorities of the Jewish community, demanding that they should say what there was contained in the tract against their religion. They sent word that they needed an hour to read it, in order that they might give their verdict. How marvellous!—they had refused to accept a tract, refused a conversation, charged me before the police with disturbing the peace by distributing tracts against their religion, and now by order of the magistrate they had to read one of our best tracts, and were obliged to pass the verdict that nothing against their religion was contained in it. The magistrate and officials behaved very civil and friendly; some of them even asked for tracts. On some Jews also it made a favourable impression.

The Lord's name be praised!

Literary Notice.

"*Esther, or Songs of the Captivity*," by Agnes Vetch Grahame.

Also, *The Sabbath*; a Poem, in three parts.*

THE first of these works is a metrical rendering of the canonical Book of Esther, together with selections from the apocryphal Greek additions thereto, and such amplifications of particular matters as a reader of the sacred text may allow his imagination to make, when attended, as in the case of the authoress, with a reverential admiration of the theme, and a pure and perfectly educated poetic genius.

To the Jew who yet remains unconvinced, this poem must surely contribute towards conviction, and towards a desire to yield a loving allegiance to the Messiah's kingdom. For throughout, Esther's beautiful patriotism, which the Jews so justly admire,

* It may interest our readers to know, that the proceeds of the first edition of the above, after payment of the cost of publication, will be devoted to the London Society for Promoting Christianity amongst the Jews.

The work is published by Messrs. Nisbet, and the price is 3s. 6d.—EDITOR.

is seen this ultimate object—a return to Sion, in order that the sacrifices of the temple indeed might be resumed; but, more than this, that hearts might glow with more and more devotion towards the Antitype of those sacrifices. The lovely queen is made to extend her Jewish aspirations, not to a re-establishment of Israel as the sovereign nation of the world, but to the appropriation to herself of the honour of giving birth to a spiritual King and Redeemer. Of what use the Jews' perpetuation of the joyful feast of Purim (at the very time we write, February, yet annually celebrated)? What meaning is there in their unbounded revelry, if they do not perceive that the deliverance which old Purim's feast commemorated, was for the purpose of Israel's existing as a favoured nation of loyal subjects, rejoicing in the rule of the promised meek and lowly King of Righteousness?

So noble a theme as the patriotic devotion of Mordecai and Esther, so beautiful an original as the canonical writings on the subject, gives, of course, a splendid vantage ground to any versifier, possessed of elegant taste, refined culture, and industry in elaborating and supplying scenes, of which but brief hints, as it were, are suggested by the original. But the authoress has not only skill and discretion in arranging poetic flowers ready to hand, but can construct material and groundwork for herself, and produce a poem as well as versify a prose model. This we see by the imaginative descriptions which follow of the Paradisiac-Jewish and Christian Sabbaths. The first and last of these parts must necessarily be original, seeing how few are the Scriptural notices on the matter by which to be guided.

The analysis of contents prefixed to these Sabbath verses we might have wished left to the reader's mind, which ought to travel through the poetry without needing any such assistance. But neither this nor anything to be found in the volume can amount, in a candid critic's opinion, to a fault. Scarcely should we have believed such poetic genius to have remained in these unpoetic and materialistic days,—scarcely such calm and complete expression of noble and lofty ideas to have been possible in the midst of the distractions with which the noisy and unintellectual crowds delight to interrupt abstract study and the musings of genius.

While no reader of these poems can fail to be charmed in fancy and profited in spirit, our hope is that especially they may fall into favouring hands among those to whom the prefatory verses are addressed in pathetic entreaty. These are the yet unbelieving

Jews, who, purchase as they may the soil of Palestine with their accumulated riches, will find a literal return and a material home to be no abode of rest nor source of happiness, if there be not a spiritual return to and rest in the faith, to which the unhappy nation would be led by its own Scriptures, were not "the veil" yet before the eyes of its understanding.

We shall be much mistaken if these poems, replete as they are with true poetic genius, and inspired by high and beautiful aspirations, do not obtain a wide circulation, and find an abiding place in many a heart.

OPENING OF THE HEBREW MISSIONARY COLLEGE.

MANY of our friends are aware that it has for some time been in contemplation to revive the Hebrew Missionary College, which formerly existed in Palestine Place. A Principal having been appointed a few months ago in the person of the Rev. H. Symmons, M.A., and several young men having offered themselves for missionary training, the Institution was formally opened on Wednesday, February 21.

The Right Honourable the Earl of Shaftesbury, K.G., President of the Society, presided; and the Rev. C. J. Goodhart, M.A., Honorary Secretary of the Society, gave an address suitable to the occasion. A full account of the proceedings must, however, be reserved for the next "Intelligence," as the present number was almost ready for publication at the time of the opening.

SUMMARY OF MISSIONARY INTELLIGENCE.

For missionary information respecting Lemberg, see "Jewish Records" appended.

ABYSSINIA.

"Praise the Lord, call upon His name, declare His doings among the people, make mention that His name is exalted." (Isa. xii. 4.) These words are beautifully expressive of the feelings and state of mind of Mr. Flad, on receipt of a packet of letters and reports from our native missionary agents in Abyssinia. Though much political disorder exists in that country, yet the Lord's work is progressing. Since Mr. Flad left there, no fewer than thirty-six adult Falashas have been baptized at the three

mission stations. Among these were two Falasha priests, one of whom had spent several days and nights with Mr. Flad in his tent some three years ago.

Persecution of the Converts.

“Our agents (writes Mr. Flad) have not been imprisoned by King John, but some of the converts have been tied with strings, in order to extort money from them. All of them have been robbed by savage soldiers. Nevertheless, the schools at Genda and Assosa are well attended, both by Falasha and Christian boys, and the converts have been able to continue the Bible classes and prayer meetings and other services, with only short interruptions, during which they lived in jungles for fear of the soldiers, who were sent to Dembea to take away every thing they possessed.”

Missionary Journeys.

“Several missionary tours have been made to remote provinces, and many opportunities were afforded of preaching the Gospel to Falashas who had never heard it before. Frequently Falashas and Christians come from distant provinces to our stations, and remain for some days, studying and meditating upon the Holy Scriptures, taking back with them copies of the Word of God and a supply of tracts, for distribution in their respective villages.”

Fruit seen after many days.

“A Falasha from Omara came one day to our agents at Assosa, (the distance is about six days' journey,) and said that fourteen years ago he had received an Amharic Bible from Mr. Flad. That Bible he carried to his native village. He studied the prophecies relating to the Messiah, and taught the people the same, and now he and a great part of the inhabitants have found Jesus Christ to be the Messiah and their Saviour. He with the others would be thankful to receive instruction for baptism, and are ready to make a public profession of their faith.”

Many adversaries.

“But whilst our converts have encouragements, they have also much opposition to contend with. The Christian priests and Deberas accused them before the government, as people who wished to introduce the faith of Europe into Abyssinia, and entreated the governor to forbid them preaching. He so far yielded as to prohibit their teaching and preaching to native Christians, and said they should only preach to the Falashas. Four times during last year, they sent messengers with letters to Massua, but on account of the war with Egypt the messengers found no road to pass, and were obliged to return again. They travelled during night time, and during the day they hid themselves in jungles and forests for fear of

the soldiers, who are more to be dreaded than the lions, tigers, leopards, and hyenas."

Death of a Falasha Agent.

"One of our agents has just departed to a better land, and entered on the joy of his Lord. Samani was always delicate in his health, and before his death had suffered for several months from an ulcer. But up to his last hour he was strong in faith, and so far from needing consolation, he himself comforted his brethren and thus admonished them, 'Be strong in the Lord, and endure with gladness the hardships and troubles connected with the preaching of the Gospel in this land.' His heart's desire and continual prayer always was, that Gospel truth might spread among his brethren the Falashas. He never had another desire than to win souls for his Master. What a joyful day would it have been to him, had he been permitted to see it, when at Assosa ten Jews and Jewesses were baptized. Just before his last illness, however, he had the delight of seeing three of his sisters baptized into Jesus Christ. His last words were, 'O my Lord Jesus Christ, I commit my soul into Thy hands!'"

PARIS.

Mr. Mamlock has been removed from Manchester to Paris, to take up the work of the Rev. W. Burnet, who lately retired. After so short a time nothing more can be expected from Mr. Mamlock at present, than a meagre outline of his work and plans. Of course as a mission field, Paris presents a great contrast to England, and is moreover beset with many difficulties not met with at home. True indeed it is that trials beset the path wherever the Gospel is proclaimed, and that whether it be to Jews or Gentiles, but still it is unquestionably the case that missionary work among the Jews has peculiar difficulties in France. Perhaps these difficulties arise not so much from the infidelity and scepticism which the French Jews have unhappily so largely imbibed, as from what is termed, "*Libro pansee*." This alone is certainly a formidable obstacle in the way of bringing the truth direct to their hearts, for where no fear of God exists, the attempt to lead the thoughts and ideas to a higher and better state of existence must be arduous. In France, this spiritual leprosy seems to have taken hold of the very heart of man, and has fortified itself with arguments and illustrations ready to withstand any approach to weaken its influence.

We earnestly ask the prayers of our friends that the hands of our missionary may be strengthened; that God may graciously

uphold him with His free Spirit, and make him wise to win souls.

DANZIG.

The Rev. Dr. Klee, in company with Mr. Skolkowski, has lately returned from a missionary journey. The work was commenced at Dirschan by a sermon delivered by Dr. Klee to a large Christian congregation, wherein he explained their duty to Christ's brethren according to the flesh. After little intercourse with the Jews residing in the town, and meeting with much encouragement, they passed on to P— S—. Here they had an

Interview with a Rabbi.

"This town," says Dr. Klee, "has a learned rabbi, but who is very far from the truth, and believes the Talmud to be the only interpreter of Scripture. He met us in the street in a very friendly manner, and invited us to his house at a certain hour. We were there at the time appointed, and were surprised to find him not at home. However, we went to the synagogue and heard him preach. The sermon was certainly eloquent, but contained the most confused ideas as to the sins which God will forgive and those which He cannot or will not; in fact, it was a thoroughly unscriptural sermon."

Opposition from a Jewish Schoolmaster.

"We spent the Jewish Sabbath here, and the weather being fine, we met the Jews at every turn; they willingly entered into conversation, and listened attentively to our message. The Jewish schoolmaster passing, and observing the devout attention of our hearers, interrupted us with the words, 'Do not believe this seducer,' pointing to me; 'I have heard him preach, and he makes all kinds of additions to the Scriptures, contrary to Moses and the prophets.' I requested him to point out those additions, which of course he could not do, his only object being to prevent the Jews from listening to us.

Many Christian families evinced much sympathy with, and interest in, our mission, and hoped we would soon visit the town again."

RECENT INTELLIGENCE.

Jerusalem.—Rev. H. Friedlander left London Dec. 22nd, and arrived in the Holy City Jan. 9th.

Dr. Chaplin left London with his family Jan. 8th, for the Holy City.

Frankfurt on-the-Maine.—The Rev. D. A. Hefter, having been appointed to the temporary charge of the Jerusalem Mission, arrived in the Holy City on Dec. 6th.

Tunis.—The Rev. B. Frankel arrived here on Dec. 22nd, having left Jerusalem on the 8th.

Warsaw.—The Rev. O. J. Ellis, M.A., Vicar of Bishopswood, Herefordshire, has been appointed head of this Mission.

ANNIVERSARIES OF AUXILIARY ASSOCIATIONS, &c.

EASTERN DISTRICT.

Secretary.—Rev. MERVYN ARCHDALL, Mount-pleasant, Newmarket-road, Norwich.

Date.	Place.	Incumbent or Chairman.	Preachers and Speakers.	Serm. or Meet.	Collec- tions.
1877.	ESSEX.				£ s. d.
Jan. 26	Terling.....	Rev. C. Boutflower	Secretary	M	Non.
	NORFOLK.				
	3 Norwich (Hebrew Pro- phetical Class)		Secretary	M	None.
	7 Carleton Rode	Rev. J. Cholmeley ..	Do.....	S	0 19 0
	Hunwell	Rev. C. B. Smith ..	Do.....	S	1 3 9
	Tibbenham	Rev. T. W. Thompson	Do.....	M	0 15 1
	14 Felmingham	Rev. H. T. Griffith ..	Do.....	S	1 11 0
	Swanton Abbott	Rev. E. Harris	Rev. E. Harris and Secretary.....	SS	3 1 4
	15 East Winch	Rev. F. J. Alvis	Secretary	M	1 1 0
	16 East Walton	Rev. F. G. Bloom ..	Do.....	M	0 11 2
	17 Gayton	Rev. W. H. Cutting ..	Do.....	M	0 13 8
	18 North Wootton	Rev. W. W. Clarke ..	Do.....	M	1 11 3
	21 Cromer	Rev. F. Fitch	Do.....	SS	1 18 11
	22 Norwich, (Ladies' Quar- terly)		Do.....	M	None.
	28 Thetford, St. Mary's Chur- ..	Rev. A. F. Smith ..	Do.....	S	1 12 8
	29 Do.....	Do.....	Rev. St. George Walker & Secretary ..	M	1 17 7
	31 Holme Hale	Rev. H. Milne	Secretary	M	1 2 6
	SUFFOLK.				
	28 Elveden	Rev. St. George Walker	Secretary	S	2 9 6
	30 Hopton	Rev. H. Downton ..	Do.....	M	0 12 0

SOUTH-EASTERN DISTRICT.

Secretary.—Rev. J. B. BARRACLOUGH, 4, Elgin-villas, Elgin-road, Croydon.

Date.	Place.	Incumbent or Chairman.	Preachers and Speakers.	Serm. or Meet.	Collec- tions.
1877.	HAMPSHIRE.				£ s. d.
Jan. 21	Bishopstoke	Rev. R. E. Harrison	Rev. R. E. Harrison	SS	5 0 0
23	Southsea, St. Simon's	Rev. F. Baldey	Secretary	SS	20 4 6
30	Do.....	Hon. R. E. Pennell ..	Do.....	M	1 1 0
	ISLE OF WIGHT.				
28	Sandown	Rev. G. S. Karney ..	Rev. G. S. Karney	SS	12 0 0
29	Do.....	Do.....	Secretary	M	2 15 9
31	Bonchurch	Rev. H. J. Maddock ..	Do.....	M	7 12 0
	KENT.				
21	Swalecliffe	Rev. R. J. Karney ..	Rev. D. F. A. Grahame	SS	1 15 0
	SURREY.				
9	Churt	Rev. A. B. Alexander	Rev. O. C. S. Lang and Secretary....	M	1 2 0
19	Elstead	Rev. J. Charlesworth	Rev. H. A. Stern	M	1 2 7
11	Chiddingfold	Rev. L. M. Humbert ..	Do.....	M	6 2 11
14	Elstead	Rev. J. Charlesworth	Rev. J. R. Charlesworth	SS	1 3 6
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23	Do.....	Rev. Canon Hodgson	Rev. J. H. Bruhl and Secretary	M	7 12 0
	SUSSEX.				
14	Titchhurst	Rev. A. Eden	Rev. J. Allen and Secretary	SS	4 6 7
	Stonegate	Rev. W. de Veau ..	Do.....	SS	8 4 8
	Broadwater	Rev. E. K. Elliot ..	Revs. C. J. Goodhart, J. Pennell, and J. Cornell ..	SS	2 17 0
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Secretary.—Rev. C. B. CARLON, 2, Cambridge-park, Durdham-downs, Bristol.

Date.	Place.	Incumbent or Chairman.	Preachers and Speakers.	Serm. or Meet.	Collec-tions.
1876.	DEVONSHIRE.				
Dec.	Exeter	Rev. John Jane	Rev. J. H. Bruhl	SS	£ s. d. No ret
	SOMERSETSHIRE.				
10	Yeovil, St. John's	Rev. E. Wyndham ..	Rev. G. T. Braine	S	2 16 0
	Do., Mission Room	Do.	Do.	S	0 6 11
	Do., Holy Trinity	Do.	Do.	S	6 16 9
11	Yeovil	Do.	Revs. G. T. Braine, A. Child, C. Penny, and W. Hunt, Esq.	M	5 2 0
17	Shepton Mallet	Rev. Canon Pratt ..	Rev. H. J. Marshall ..	SS	7 0 0
18	Do.	Rev. T. M. Hayter ..	Revs. — Mooney, — Cousens, E. E. Stiles, and H. J. Marshall	M	1 10 0
31	Evercreech	Hon. & Rev. E. Talbot	Rev. H. J. Marshall ..	SS	8 13 8
1877.	Do.	Do.	Do.	M	
Jan. 1	Do.	Do.	Do.	M	
1876.	WILTSHIRE.				
Dec. 6	Barford, St. Martin	Rev. C. Hinxman ..	Rev. W. W. Willson	S	1 1 6

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Secretary.—Rev. C. E. STORR, Clevedon-villa, St. Mark's, Cheltenham.

Date.	Place.	Incumbent or Chairman.	Preachers and Speakers.	Serm. or Meet.	Collec-tions.
1877.	GLOUCESTERSHIRE.				
Jan. 14	Randwick	Rev. J. Elliott	Secretary	SS	£ s. d. 1 11 1
28	Awre	Vacant	Do.	SS	2 11 2
31	Selsley	Rev. A. S. Page	Do.	M	0 19 3
	OXFORDSHIRE.				
21	Sandford	Rev. T. Curme	Rev. T. Curme	S	6 5 9
	WORCESTERSHIRE.				
7	Birts Morton	Rev. E. Pilson	Secretary	SS	1 8 0
8	Do.	Do.	Do.	M	0 7 0
9	Malvern Wells	Rev. R. Perfect	Do.	M	1 0 6
10	Bengeworth	Rev. W. C. de Bentley	Do.	M	0 17 7
17	Sourport	Rev. B. Gibbons	Do.	M	2 10 0
26	Kidderminster, St. Mary's	Rev. Canon Boyle ..	Do.	S	0 16 4
	Do., St. John's	Rev. G. R. Kewley ..	Do.	S	1 8 0

NORTH-EASTERN DISTRICT.

Secretary.—Rev. E. C. DAWSON, Wynyard-house, North Park-road, Harrogate.

Date.	Place.	Incumbent or Chairman.	Preachers and Speakers.	Serm. or Meet.	Collec-tions.
1877.	NORTHUMBERLAND.				
Jan. 14	Hexham	Rev. Canon Barker ..	Secretary	SS	£ s. d. 12 13 9
15	Do.	Do.	Do.	M	3 7 10
	YORKSHIRE.				
7	Easingwold	Rev. F. Brealey	Secretary	SS	5 2 6
14	Beverley Minster	Rev. Can. Birtwhistle	Rev. Canon Birtwhistle	SS	4 12 2
	South Crosland	Rev. G. Hough	Rev. G. Hough	SS	4 18 0
	Meltham Mills	Rev. J. B. Lagoe	Do.	S	8 16 0
16	Saltsburn-by-the-Sea	Rev. B. Irvin	Secretary	M	None.
21	Almondbury	Rev. Canon Hulbert ..	Rev. G. Hough	S	1 17 2
	Catterick	Rev. R. Garde	Rev. A. T. Page and Secretary	SS	4 17 5
	Tunstal	Do.	Rev. A. T. Page	S	0 13 7
	Middleton Tyas	Rev. B. N. Follexfen	Revs. Can. Roberts & R. N. Follexfen	SS	5 8 2
	Moulton	Do.	Secretary	S	1 2 6
	Richmond	Rev. Canon Roberts ..	Rev. Canon Roberts and Secretary	SS	11 0 0
23	Do.	Do.	Secretary	M	3 8 7
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29	Do.	Do.	Do.	M	1 15 0

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THE JEWISH RECORDS

OF THE

London Society for Promoting Christianity amongst the Jews

MARCH, 1877.

LEMBERG.

MISSIONARY journeys form an important part of Jewish missionary work. Many small colonies of Jews are thus reached, who would not otherwise come under Christian influence.

The Rev. J. Lotka gives the following particulars of a recent missionary journey in which he was engaged:—

I arrived at P—— in the evening of the 4th, where I was happy to meet with Mr. Behrens, who showed me a letter addressed to the Society by a certain Jew from E——. He professed to believe in the Son of God, and stated that there were many other Jews in his own place and the neighbouring villages who held the same faith, and asked some support for himself and those who were of the same mind to enable them to raise up their children in the Christian religion. This document was accompanied by a note from the Rev. W. J. Adams, advising Mr. Behrens to take the matter in hand, and deal with it according to his discretion; and as we were led to think that there was quite a stir among the Jews of that region, I agreed with Mr. Behrens to plan our journey so that we might be able to go to E——, in order to find out the writer of the above-named letter, and to see how far his statements were correct.

On arriving there, we made a stay of several days. The Jews in this capital are said to number some 50,000 souls. They are split (as, indeed, is the case almost all over Hungary) into two distinct communities—Orthodox and Reformed, and have two splendid large synagogues, besides many small ones. But they are, alas! very indifferent in regard to religion. A great many even of those who call themselves

orthodox keep their shops open on the Sabbath, and attend to their business as on week days. On the feast of Tabernacles we found them at the cafés playing cards, and could scarcely approach them with the Gospel message. We felt, nevertheless, that a missionary stationed at P—— would find ample work to do, if once he got known among the Jews. For meeting a Jew before his shop, with whom I got acquainted in the railway carriage, we found him ready to enter into a religious conversation, in which we were joined by another respectable Israelite. The lady of the house also listened attentively, and reproved a Jewish scoffer by whom we were interrupted. The missionaries of the Free Church of Scotland were very kind to us. When we told them of the letter from E——, they also thought we ought to go there. We were very glad to have Christian intercourse with these brethren, and to hear and see something of their work of love among God's ancient people.

On Sunday morning we read the service of the Church of England to a small English congregation, and in the evening we addressed the German Reformed congregation on the subject of Jewish missions. Several Jews were present at this service, and listened very attentively. On Monday we visited the mission schools of the Free Church of Scotland, and we were delighted

to find the Jewish children so well acquainted with the Scriptures of the Old and New Testaments; they scarcely failed to answer any question we asked them.

On the 11th we left for D—. We felt thankful for the many opportunities the Lord granted us to proclaim salvation in His name to a great number of Jews of that town, who, for three successive afternoons, listened very attentively to the Gospel message. These opportunities we had in a Jewish café. We first went thither on a Friday afternoon, and had scarcely been there half-an-hour when we had some forty Jews around us, listening eagerly to the preaching of the Word. About five o'clock they began to retire to the synagogue for evening prayer, but asked us to come again the following day, saying, "Tomorrow is Sabbath, when we shall have more time, and shall be glad to hear you again." We gladly accepted the invitation, and felt very happy to be able to spend nearly the whole Saturday afternoon in making known the Gospel of our blessed Lord to over a hundred Jews. On Sunday afternoon we repeated our visit, and had again a good attendance. With the exception of some two or three zealots, who had retired into the billiard-room, and now add their throw out an ungentlemanly word through the window, all the Jews were friendly. Only on the railway station one made use of abusive language; but this one also assumed a more gentlemanly bearing after a word of reproof had been administered to him. He begged pardon, and with another Jew listened quietly to our message of peace. We could thus leave D— with grateful hearts towards our heavenly Father, for the opportunities He had granted us to proclaim the Gospel of His Son to so many members of the house of Israel.

On the 16th we arrived at S—, where the reformed pastors were also very kind to us. One of them took us to the Protestant schools, and we were glad to hear that many Jewish girls attend them. Spoke to our landlord, a Roman Catholic proselyte, but were sorry to find that he knew very little of Christianity. On the other hand, we were glad to hear of a Protestant proselyte, who occupies a prominent position, and takes a lively interest in the welfare of his Church.

In the morning of the 20th we started for E—, and arrived at N— in the afternoon of the 22nd. Having learnt on the way that E— is a village close by

N—, and exclusively inhabited by fanatical Jews, we made up our mind to leave our conveyance at N—, and to walk over there, in order to prevent a row. We also used the precaution of taking our Christian driver with us. E— is beautifully situated at the foot of the mountains, and on the river S—, but how wretched is the place itself! There are only some thirty houses in it, which are all occupied by Jews. Not a single Christian lives there, and the only authority of the place is a Jew. And what a miserable life do these Jews lead! The sale of spirits is their only means of subsistence, and they ruin the country by this abominable traffic. It so happened that we came there on a Sunday afternoon, and it was appalling to see the poor peasants drunk like brutes, and covered with blood from the wounds sustained in the fight. The Greek priest and some other respectable gentlemen told us that they were making efforts to put a stop to these abominations, and it is to be feared that it will end with the expulsion of the Jews.

It was not an easy matter to obtain an interview with the Jew whom we sought, and when we had succeeded in finding him out, we thought it best to retrace our steps toward the town, he following us at a short distance, and only coming near us when on the open highway, where he was less afraid of being discovered by the Jews, and where we could speak freely to him. But we were sorry to find the statements he made in his letter to London were not accurate. Of course, we told him that he must not expect any money, and that we had only come to give him spiritual advice. We wished him to accompany us to our room, but he said that he could not possibly do so that night, promising, however, to call next morning at 7 o'clock. But he only came about 8 o'clock, when we were already on the point of leaving. He apologized for being late, and begged us to remain yet some time with him. So we stayed about an hour longer, making the best use of our time to acquaint him with the principal doctrines of the Gospel. The poor young man was very thankful, and acknowledged that he learnt more by this short intercourse with us than he had learnt from all his Jewish teachers. On parting he begged for some books and tracts, and we promised to send him some, which we did. We have also spoken to another young Jew, who assisted us in finding out this young man, and who pleased us very much; but we felt sorry not to be able to get

him into our room for a private conversation. We hope, however, that some of the books we sent from K — will also fall into his hands, and prove a blessing to him.

We left about 9 a.m., and having stopped over night at S — U —, we reached K — in the afternoon of the 24th. Called on Mr. Rothmeyer, depositary of the British and Foreign Bible Society, who told us of a Jewish family who were accessible to the Gospel. When we called we did not find the gentleman at home, but the lady received us very kindly. She asked both of us how we came to embrace Christianity, and listened with the closest attention to the story of our conversion. Her son, a very intelligent youth of about fourteen, also listened very eagerly, and began at once reading the tracts which were thankfully received by his mother. One evening, a prayer meeting held at the house of Mr. Rothmeyer was attended by some twelve or fifteen people, who longed for the pure milk of the Word of God.

On the 27th we took the train for W —, where we remained a few days, and felt thankful for the opportunity of making known the Gospel of salvation to hundreds of Jews. One afternoon we had the privilege of being engaged in testifying to the truth as it is in Jesus for full five hours. During this time I did not see a single Jew playing cards or billiards, and even the waiters (for it was in a Jewish café) pressed through the crowd to hear the "new doctrine." There were only a few Jews who led the discussion, all the others listening quietly. One of these leaders was, alas! a thorough infidel, and yet he prided himself on defending even the most absurd sentences of the Talmud, while he openly despised the Word of God. But on the other hand we rejoiced to see a venerable elderly Jew stand up for the truths of the Bible. When a young student wanted to explain away some passages of the Old Testament in a rationalistic manner, he imposed silence upon him, exclaiming, "Young man, what are you doing! Don't you know, that in denying the plain meaning of the Word of God you are no more fighting against the missionaries, but against ourselves?" This enabled us to wind up the discussion by a strong appeal to the Holy Scriptures.

On the 7th we left for R —. Here we had long religious conversations with a Jew at the restaurant, and with the

rabbi. The former, though by no means strictly orthodox, yet wished to maintain, that the Jewish was the best of all religions; but when we showed him that it is the Jewish Bible that testifies to Christ as to the true Messiah of Israel, he seems to have felt the weight of the Scriptural arguments, for he acknowledged his inability to refute them. We were very glad to find in the rabbi a favourable contrast to most of his caste. Although a great Talmudical scholar, he is meek and humble, and has firm faith in the revealed Word of God. When we called on him, he was just about to go to school to impart religious instruction. He therefore begged us to excuse him, and to come again the next day. On returning, he received us very kindly. We remained with him nearly two hours, and talked quietly of the "one thing needful." When we offered him some books, he regretted that he could not pay for them because it was Saturday, and because we were leaving the same afternoon; and when we told him that he might have them as a present, he accepted them very thankfully. He recollected with pleasure the visit which the brethren Hartmann and Behrens paid him some years ago, begged to be remembered to the former, and promised to call on the latter whenever he should come to Vienna. His wife, who listened to the conversation in the adjoining room, the door being open, was also very friendly. When we were about to leave, she came to bid us good-bye, and thanked us for our visit, joining her husband in begging us to call again whenever we should come there.

The next day I had an interesting religious conversation with Mr. H —, a Jewish teacher, who came to see Mr. Behrens. Mr. H — has attended for some time Christian services, and seems drawn towards Christianity. But he lacks the true knowledge of sin, and I pointed out to him that this is the very thing he must needs have, as without it he cannot possibly learn to love the Lord Jesus as his Saviour, and showed him from the Scriptures, that all men without exception are sinners before God, to whom we can only be reconciled by the blood of Christ. I was glad to hear from brother Behrens that Mr. H — has since put himself under regular instruction, and I trust that he will learn the "one thing needful."

We now turn from the Report of

Mr. Lotka's missionary journey to give a few extracts from the journal of the assistant in the mission, Mr. Hertz, which refers to work in Lemberg itself.

VISITING JEWS IN THE CAFES.

The most prominent feature in the last three months' labour is the opportunities we had of addressing many Jews in the cafes. The weather has been very inclement during this period, and consequently we had scarcely any opportunity of speaking to the Jews in the open air. But we visited the cafes, which are crowded with Jews. There we speak not only without any molestation, but are even listened to with respect and attention. The sufferings of the Christians in the Principalities, and the present question as to how to avert such sufferings, lead to the discussion of the great commandment of our Lord, "Love thy neighbour as thyself," as explained in the parable of the good Samaritan. One evening we spent a very long time in discussing and explaining this commandment by the parable of the good Samaritan. The Jews questioned the interpretation of the passage, as illustrated by the parable. We, therefore, had to show them that, apart from the Divine authority of Jesus Christ, the passage must exegetically be so interpreted. And yet how encouraging it is to the missionary to find that, though they question His interpretation, they never insult His sacred name, as the English Jews do; though they reject the salvation which He offers to every one that believeth in Him, they do not abuse those who do believe in His redeeming love and sacrifice. They even praise our earnest endeavour to preach the Gospel in which we believe. I put this point into prominence as a contrast to the bitter experience I had of hearing some English Jews treat with calumny the name so sacred to every believer—though these Jews were by no means vulgar in any other social points.

LIKE NICODEMUS.

An editor of a Jewish periodical came to my house one evening. I had already had several discussions with him on the subject of revelation. He is an educated man, and well versed in Talmudical lore, and is also acquainted with the New Testament. He entirely ignores the idea of God condescending to give a written revelation to man, and to commu-

nicate it through prophets. He believes the intellect to be the supreme guide in the conduct of life, and as a consequence, the dictates of the intellect are to him a revelation. When at my house, we discussed the same point. And being asked, "What do you think of the Christian religion?" he replied, "If a religion founded on a revelation from God be true, the Christian religion is the most likely to be true." I also put this question to him, "Do you really think that the great God cares nought for His own children—the highest creatures in His wonderful and mysterious creation, and created after His own image?" To which he said, "I am, sometimes, in my lonely hours oppressed with melancholy thoughts on such a topic as this, and would give *then* the whole world to disburden myself of them."

INQUIRERS.

Three inquirers in whose instruction I had taken part, have lately left us. One of them is of a very respectable and well-to-do family. He has a good liberal education; knows French, Polish, and German correctly. He had been instructed by Mr. Lotka long before I came here; and in his behaviour and conversation he has given us proof, as far as we could see, of his sincerity in wishing to become a Christian. And as he could not possibly make a public profession of Christianity in his native place, he left at his own expense for London, and is now in Mr. Stern's Home. We have every reason to hope that he will become a true servant of Christ. For he has already sacrificed much for the sake of truth, considering whom and what he had to leave behind him, though pardon through the blood of Christ is to us Christians far above what the world can give.

An inquirer, who has also been partly instructed by me, has disappointed us. Whilst under our instruction, he gave us great satisfaction both by his manners and conversation on Christian subjects. He is acquainted with the New Testament, and with the main doctrines of Christianity. Mr. Lotka took great pains in obtaining for him a place at B——, in which endeavour he succeeded. When the day appointed for his departure to B—— came, he said he could not possibly go, lest he bring sorrow upon his relations. But we are sure that our labour will not be spent in vain.

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London Society for Promoting Christianity amongst the Jews.

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AS the FINANCIAL YEAR of the SOCIETY will terminate on the 31st instant, the Committee request that those Friends who kindly act as Local Treasurers and Secretaries, will transmit the yearly proceeds of their respective Associations as much before that date as possible, together with Contribution Lists *made up in the manner in which they are usually printed in the Annual Report, and legibly written so as to insure accuracy in printing.* In order to avoid the omission of any names of local officers, (who are appointed by the Associations,) it is desirable that the same, together with their proper titles, should be specified, as also the date when the local accounts are closed.

Whenever local Treasurers can make it convenient to close their accounts at the end of February in each year, it will greatly facilitate the yearly settlement; by enabling them to get in any outstanding contributions, and to transmit their statements to the Society's House early in the month of March.

The Committee, in order to save disappointment to contributors, are anxious that all Contributions raised during the year should be generally acknowledged in the lists appended to the Annual Report, to secure which, the same should be transmitted to the Society's House *not later than the 31st March.*

Contributions from Branch Associations should, as far as possible, be forwarded to the Treasurer of the Auxiliary with which they are associated, and in ample time to be included in his yearly account. When such sums are remitted direct to the Society's House, it is generally presumed that the same are intended to be considered as from separate Associations.

Society's House,
16, Lincoln's Inn Fields, W.C.
March 1, 1877.

FREDERICK SMITH, M.A.,
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THE JEWISH INTELLIGENCE

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MONTHLY REGISTER OF THE
LONDON SOCIETY
FOR PROMOTING CHRISTIANITY AMONGST
THE JEWS.

CONTENTS.

	PAGE
Hebrew Missionary College	73
An Italian Monk on the Connection between the Question of Israel and the Question of Rome	81
Bible Lessons on the Jewish Subject	86
Summary of Missionary Intelligence	89
Notice to Correspondent.....	93
Recent Intelligence	93
Association Notices	93
Anniversaries of Auxiliary Associations.....	93
Contributions to the London Society	95

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ANNIVERSARY ARRANGEMENTS.

LONDON SOCIETY
FOR PROMOTING CHRISTIANITY AMONGST THE JEWS.

Patron.—HIS GRACE THE LORD ARCHBISHOP OF CANTERBURY.

President.—RIGHT HON. THE EARL OF SHAFTESBURY, K.G.

The COMMITTEE beg to inform the Members and Friends of the Society that they have made the following arrangements for their

SIXTY-NINTH ANNIVERSARY.

On THURSDAY EVENING, the 3rd of May, the ANNUAL SERMON will (D.V.) be preached at ST. GEORGE'S, BLOOMSBURY, by the Right Rev. CHARLES PERRY, D.D., late Bishop of Melbourne. Divine Service will commence at Seven o'Clock.

The ANNUAL MEETING will be held on FRIDAY, the 4th of May, in the GREAT ROOM, EXETER HALL, STRAND. The Doors will be opened at Half-past Nine o'Clock, and the Hebrew Children, attending the Society's Schools in Palestine Place, will commence singing at Ten o'Clock. The Chair will be taken by the Right Hon. the EARL OF SHAFTESBURY, K.G., President of the Society, at Eleven o'Clock precisely.

The admission of Members to the Annual Meeting will be by TICKET. Members consist of—Donors of £10 10s., or upwards; Collectors of 1s. per week, or upwards; and Annual Subscribers of £1 1s., or upwards; or if Clergymen, of 10s. 6d.; whether they pay their Contributions direct to the Parent Society, or to any Auxiliary Association. Clergymen making Congregational Collections to the amount of £20, and Executors paying Legacies of £50, are also Life Members of the Society.

Every Clergyman or Layman being Members of the Society, will be entitled to receive Tickets for their own admission to the Platform. Other Members and friends may obtain Tickets of admission to the Central Space, whether they contribute to the Parent Society or the Auxiliary Associations. Each Ticket for the Central Space will entitle the bearer and friend to admission.

Attendance will be given at the Society's House daily, from Thursday, April 26th, to Thursday, the 3rd of May, inclusive, from Ten till Four o'Clock, to receive applications for Tickets.

The CLERGY and other MEMBERS and FRIENDS of the Society will (D.V.) BREAKFAST together in EXETER HALL, at Nine o'Clock, on the Morning of the Annual Meeting; after which an Address will be given by the Rev. Professor BIRKS, M.A., Hon. Canon of Ely, and Vicar of Holy Trinity, Cambridge. *Ladies are invited to attend.*

As the accommodation is limited, an early application for Tickets (two shillings each) is requested. Tickets for the Breakfast will be transmitted through the post, on receipt of the amount in postage stamps.

SOCIETY'S HOUSE, C. J. GOODHART, M.A., *Hon. Sec.*
16, LINCOLN'S INN FIELDS, FREDERICK SMITH, M.A., *Secretary.*
April, 1877.

N.B.—Members, who wish their Tickets sent by Post, are requested to forward an addressed envelope with their application, distinctly stating the number of Tickets required.

THE JEWISH INTELLIGENCE:

▲
MONTHLY REGISTER

OF THE

London Society for Promoting Christianity amongst the Jews.

APRIL, 1877.

Hebrew Missionary College.

EVER since the "schools of the prophets" arose in Israel, the training of pious young men for spiritual work has been an object of special attention in the Church. Sacred history does not inform us what was the course of study adopted in these "schools;" but doubtless the "law of Moses" formed the chief subject of instruction. The main object in view was to provide religious instructors for the nation, although it is highly probable that many who passed through these "schools" never entered the prophetic office.

When these "schools" were established in Israel a new and a happy era was struggling in the birth, and it is a pleasing coincidence that when the "College," which formerly existed in connection with our Society, was formed, a revival in the work was almost immediately experienced. And now that the Institution has been again opened, we are full of hope that a fresh impetus may be felt in the mission field. Certainly it augurs well that as many as nine students should in the course of a few months have been accepted for training.

It may be well to mention here that the College is not intended primarily to prepare young men for "Holy Orders." The course of study has been carefully marked out with a view to fit the students to carry the Gospel message to the Jews, to explain and defend Christian truth. Many who were students in the former College have, indeed, been admitted to the Ministerial Office, but this was only after tried and faithful service in the mission field, and probably such instances may occur again; but these will always be the exceptions and not the rule, inasmuch as lay mis-

sionaries, if well qualified, may with great benefit form the bulk of our missionary staff. The College was opened on Wednesday, February 21st, some buildings in Palestine Place having been adapted for the purpose. The President of the Society, the Right Hon. the Earl of SHAFTESBURY, K.G., kindly presided. His lordship was supported by General Clarke, V.P., and the following members of the Society's General Committee:—Colonel Macdonald Macdonald, Captain Knox, R.N., Dr. Ord Mackenzie, T. R. Andrews, Esq., W. A. Leslie, Esq., F. N. Maltby, Esq., J. Spurling, Esq., W. N. West, Esq., J. Hawkesworth, Esq., W. Tollemache, Esq.; and the Revs. J. W. Reynolds and J. H. Moran; the Rev. Frederick Smith, Secretary; the Rev. W. J. Adams, Assistant Secretary; and the Rev. G. T. Braine, Secretary of the Metropolitan District. Among the general company were the Rev. Prebendary Churton, Rev. F. M. Harke, Rev. Dr. Roberts, Rev. C. E. Story, Rev. C. G. Ashwin, Rev. L. Tugwell, Rev. J. B. Barraclough, the Rev. J. H. Brühl, and E. Lemmon, Esq. The proceedings were opened by the singing of a hymn by the children of the Society's Hebrew Schools, after which the Rev. F. M. Harke offered up prayer.

The CHAIRMAN then said it was a great comfort to him that his duties were very short. If his duties had been long, he would have been unable to discharge them. He saw that his excellent friend Mr. Goodhart was to make the address; and all he had to do was to introduce Mr. Symmons, the Principal. It was a matter of congratulation that they were about to make a great effort at this particular crisis. The Jewish question was cropping up in every part of the world. It was singular how the Jews were brought forward in all departments of life. The journals, both at home and abroad, spoke of them as if they had become an element of society—as if they were restored to the great families of nations. They were going back from all parts of the world to Jerusalem itself. A great deal of property was being bought up in the neighbourhood by them. The sending amongst them of missionaries from this College would be the best means of showing them the way of salvation. Mr. Wolff had told him that the Eastern Jews had no antipathy to Christianity; that they were glad to receive the missionary, and to listen to him. He remembered that many years ago, when Lord Aberdeen was Prime Minister, the Eastern question cropped up; and he said to him, "This question is a very peculiar one just at this moment. There

happens to be a land without a people, and you need not look very far to see a people without a land. Cannot you bring them together?" "That," said Lord Aberdeen, "is worthy of consideration. It would not probably be brought about by human policy." He had once asked a well-informed Jew this question: "If Palestine were opened, do you think the Jews would go back in any numbers?" He said he did not think the European Jews would, but that those from South Africa and the West would do so. While listening to the singing of the children he had been struck with the beauty of their voice—how superior it was to that of the Gentiles. How melodious were the voices of those young children. He hoped that some day the Jews would be the foremost people of God's creation.

The Rev. H. SYMMONS stated that the College had been opened since June last, and, with the Jewish question uppermost in men's minds, it seemed to be a call of Providence to renew their exertions amongst the Jews. It seemed to be a call like that given to the apostles by the man of Macedonia, "Come over and help us." The students of the College were trained to show with power the superiority of Christianity to Judaism. In concluding his remarks, Mr. Symmons referred to the library of the College, which he stated consisted of a large number of standard works, and expressed the hope that modern works on theology, of a suitable character, would from time to time be added to it. He trusted, under God's blessing, that the College would be prosperous, and that by its means there would be a large accession to the Christians of the land.

The Rev. J. C. GOODHART: We are arrived in the good providence of God in the history of our Society at a time when it seems desirable and necessary to reopen the College for the special training of missionaries to the Jews. Not a few have supposed this to be unnecessary trouble and expense, but a very little consideration will remove this impression. The Hebrew is the Jew's own language, especially dear to him. It is next to being absolutely necessary that a missionary, if he does not know it, should become at least fairly acquainted with it. We have no greater proof of this than in the late excellent Dr. McCaul, whose knowledge vied with that of many—not to say all—existing rabbis, and his influence with them in this respect was in proportion. The Jews have a special literature of their own, of no mean character and reputation, connected with their holy books, of which it is most needful that a missionary to the Jews should be as well acquainted

as circumstances will admit; and special instruction by those capable of giving it for this purpose is positively indispensable. The objections of the Jews to Christianity are of a very peculiar character, and require to be well known by our missionaries, and right and well digested; and honest answers need to be prepared. In short, all that pertains to themselves and to the great controversy between them and Christians should be known to a missionary among them, and though there is much which only personal experience can teach him, a good deal may be learnt from those who are competent to give such information. Such reasons as these show clearly, not the desirableness merely, but the absolute necessity of such a College as we propose reopening, if it be anyhow possible to do so; and such reasons weighed with our fathers in the establishment at first of such an institution. A seminary, which might just as well have been called a college, was first established in the year 1821, thirteen years after the Society's birth; and I think I cannot do better than read to you here the short account of its establishment from the "Jewish Expositor" of that year, page 112. Now the practicability of such an institution and its propriety turn upon three points, on which it is well for us to look back to-day, for the arriving at a right judgment as to our present effort. We may place first, the probability of our obtaining students desirous of undertaking missionary work among the Jews. Are we likely to get such? The answer from past experience is decidedly favourable. Since the year 1821 about 100 offered themselves for training in the College during the thirty years for which it was kept up, among whom, as we shall see, have been most valuable missionaries of our Society. Then as to principals. Five principals were obtained in past years, who presided efficiently over the College. The Rev. Edwin Jacob, for six years; the Rev. Thomas Boys, for six years; when it was given up till 1840, when the Rev. Dr. McCaul became Principal for ten years; succeeded, on his taking the living of St. Magnus, by the Rev. J. B. Cartwright, for seven years; and he was followed by the Rev. T. D. Halsted, for three years, when it was again suspended. Nor should it be omitted here that the Rev. J. C. Reichardt gave most valuable help in the training. The third point which needs to be taken into account is the success which has followed the instruction and training given by the above. And here we can do very little more than simply enumerate the names of some who may be said specially to have signalised themselves in

the missionary work of the Society—McCaul, Ayerst, Joseph Wolff, Becker, Wendt, Hoff, Goldinger, Reichardt, Wermelskirch, Waschitscheck, Lange, West, Deutsch, Dr. Dalton, Nicolayson, Bergfelt, Fenner, Graf, Hausmeister, Moritz, Ewald, Poper, Stockfeld, Schlochow; and still living—Hartmann, Bellson, Brühl, Eppstein, Händler, Kleinhenn, Lawrence, Pauli, Stern, and Skolkowski. Now, though there have been breaks, yet at present, in the providence of God, we have an able Principal, and nine willing students. I need not remind your Principal, whom it has been my privilege to know for some little time as the minister of a neighbouring parish to my own, and whom I had also the privilege of introducing to your Society, of the great importance and extent and value of his work. It involves not only the imparting of instruction, but the dealing wisely with souls, and you look to him especially to promote the spiritual life of the students. The difficulties and sometimes discouragements of such a post are not small; but the blessing is sure to a faithful worker, and his labour is certain to be amply remunerative. And now a word or two to the students. Your object, remember, is the salvation of souls through the faithful testimony of the Gospel of Christ. Hence you must be saved yourselves; and this should be accompanied by the earnest desire of Paul of old, by all means to save souls. Then remember your special object is Jewish souls, for which it is desirable you should not only feel as for lost souls, but also have all the additional interest of which they admit on the ground of their being Jews—as owing them so much for our salvation, as channels; as connected so closely with Christ and the Scriptures; as reserved to be the channel of blessing to the world. Remember, then, brethren, that it is a very holy calling, one of large and most inviting prospects, one of overwhelming responsibilities, one of infinite reward. It deserves special, diligent, earnest preparation. It needs growing acquaintance with your Bible. For your own soul's growth, for your special work, like Christ and His apostles, appeal to Scripture. It is the great weapon (the sword of the Spirit) with which to meet the Jews. Inasmuch as you will unspeakably help on your work by letting them see in your daily life the power of your Christianity, you should be well-practised Christians, not in outward form merely, but as evidencing its power in the heart; not in the letter merely, but spirit. Make your college life an opportunity for forming acquaintances, as much as may be, with spiritually-minded missionaries, with whom you may have loving intercourse hereafter,

by correspondence or otherwise. Let there be an abiding sense in deepest humility of your honourable calling as put in trust with the Gospel. Cultivate in your daily life and intercourse a serious, earnest, and solemn spirit: you are no longer boys or children! Watch against levity, waste of time in idle, unprofitable conversation, self-indulgence, besetting sins. You must act upon each other: let it be for good. Preserve a holy conscientiousness in all duty; cultivate diligent habits. It is not merely a profession and livelihood. What you learn, learn well; make it your own: a little thus thoroughly known is worth more than heaps of knowledge of nothing of which you are certain. Seek to be well acquainted with Jewish literature and works bearing on the subject as far as may be needed; take pains in getting these things up. You will have to meet difficulties, objections, prejudices, shifts of interpretations, scoffing, and unfair argument. Cultivate a disposition and temper to deal with all such with real concern, great patience, and perseverance, watching against too much controversy; the object being to gain the heart. Let there be deferential and respectful conduct towards those who guide you; subordination and submission. Be men of habitual and earnest prayer—men living an established life with God in your own souls. Depend in everything on the Holy Ghost to guide you in conversation and everything else.

The Rev. W. AYERST said: Having been called upon to take part in the proceedings on this most interesting occasion, I thankfully avail myself of the opportunity to express my heartfelt gratitude to Almighty God our heavenly Father, for the many and great blessings which I have enjoyed during the time of my humble endeavours to be useful in the missionary field of labour amongst the Jews. I am indebted to the Hebrew College, as originally founded in 1821, for the first commencement of my knowledge of Hebrew. I had finished my course of study in Cambridge, but I knew nothing of Hebrew, until I was instructed in the rudiments of that sacred language in the College.

I may observe, that while we must mourn over the injury done to the Jews, by the fables and falsehoods which abound in the Talmud, we may learn much from many of the Rabbinical writings, as to the interpretation of difficult passages in the Old Testament Scriptures. It is impossible to speak too highly of the value of the labours of such men as Kimchi, Aben Ezra, and others, as Hebrew scholars and grammarians. It is astonishing to see how much we Gentile Christians are indebted to the ancient rabbis, for the

assistance which those who prepared our excellent version of the Old Testament derived from that source. I have often been complimented by learned Jews with whom I conversed, for my knowledge of Hebrew, when I suggested an explanation of a difficult text founded on the rendering given in our authorized English translation. I really deserved but little credit, as I had learned from our English version that which I propounded to the Jews. The fact is, our translators learned much from the rabbis, and as most Jews in Germany and Poland know nothing of our admirable version, they took it for granted that my explanations were the fruit of my own independent study, instead of being derived from those who had learned from the Jews themselves how to render many otherwise difficult passages.

As it is of such unspeakable importance that we should make the best use we can of the opportunities we enjoy for spreading the knowledge of the Gospel amongst the Jews with whom we meet, I may refer to some remarks, made to me by one whose name was mentioned just now, as having been a student in the College. I asked brother Bergfeldt, a faithful missionary in the early labours of our Society, what he thought to be the best way of introducing the subject of Christianity to the notice of the Jews. He said, "You must be ready for argument and discussion; but avoid controversy as far as possible, and if you can do it, get the Jew to listen to the words of the New Testament itself. If you can induce him to sit down quietly, and hear you read passages from the New Testament, you will be more likely to secure a blessing, than by the use of any other arguments you can produce. The Word of God is in this, as in every other respect, the best weapon you can find." On another occasion he said, "Be not over anxious as to the best method to employ. Cultivate friendly intercourse with the Jews in every proper way. Converse freely with them on all matters of general interest and importance, but while thus engaged in social intercourse, lift up your heart in silent prayer to Jesus, to give you a word in season. He will be present with you, He will help you to speak in His name, and thus make the best use of the opportunity you enjoy."

An observation made by a learned Jew, who was a bitter enemy against Christianity, is worth repeating as harmonizing with this advice. He said, "I do not care for their tracts and their arguments. Argument leads to argument, and a man is generally confirmed in his own opinion, by being called on to defend himself against an

opponent; but," he said, "there is something in that New Testament of theirs which I do not like; it is a dangerous book; there is something in the tone and manner in which it is written which is very taking for a Polish Jew, who is familiar with the Hebrew Scriptures." We may well learn a lesson from this hostile remark.

I may, in conclusion, again refer to brother Bergfeldt, who said, when we were speaking about the effect produced by our efforts, "Remember, that Jesus of Nazareth is never confessed in the presence of Jews but that some effect follows. They may dispute and object, they may even utter words of scorn and scoffing, but it cannot be entirely lost and forgotten—it cannot be altogether in vain." May we all realize this truth, "It cannot be altogether in vain."

General CLARKE proposed that the thanks of the meeting be tendered to Lord SHAFTESBURY, President of the Society, for his kindness in consenting to take the chair on this deeply interesting and important occasion, though much, it is feared, to his personal discomfort and inconvenience. The thanks of the Committee are also due to the many kind friends who have responded to the invitation to attend this meeting, and added to the interest of the occasion.

Then advertng to the Hebrew Missionary College, now reopened, under his lordship's auspices, General CLARKE remarked that all who had visited the building, and seen its general arrangements for the accommodation of the Principal and the students, will bear testimony to the anxious efforts made by the Committee to render the institution worthy of its object, as well as to ensure to its present and future occupants every reasonable comfort and facility for prosecuting their studies, and so qualify themselves for the position they are hereafter to occupy in the mission field. In his own name, and that of the Committee of the Society, of which he is Chairman, General CLARKE would assure the Principal and the students of the deep interest they feel in their comfort, and of their desire to promote it in every reasonable way. Finally, addressing the students, the General expressed the hope and confidence of the Committee that they would all show their appreciation of the advantages which the institution is intended and cannot fail to secure to them, under the able superintendence of the Principal of the College, (the Rev. H. Symmons,) by their loyal submission to the rules laid down for their guidance, both in their studies, and for their social conduct in the institution, and by a cheerful obedience to the Principal and others, who may, in the future, take part in their instruction.

AN ITALIAN MONK ON THE CONNECTION BETWEEN THE
QUESTION OF ISRAEL AND THE QUESTION OF ROME.

IN an old book-shop my eye lighted upon a small volume, entitled "Conversion of the Hebrews," printed in 1779. Judging from the good binding, the former possessor of it valued it; but judging from the way in which the pages were all misplaced, the binder knew only half his business. The author only gives the initials "D. G. G. C. M. C." to indicate who he was; but some one had written in ink the following explanation of the initials, "Don Gian Girolamo Casepio Monaco Casinense." This old monk had evidently thought much on the subject of the future of Israel, and studied thoroughly all the prophecies relating to it. His studies had enlarged his heart towards the ancient people of God, and removed many prejudices from his mind. He seems, too, to have not been without friends in high position who valued his worth, as may be gathered from the dedication to Count Carlo di Firmian, Count of the Holy Roman Empire, Minister Plenipotentiary of Austria, &c. &c.

The book is a defence of a former work on the same subject, by the same author; a justification of his views in answer to an attack made upon them by a Canon Mozzi. In the Angelica Library is to be found the book in which the author first gave forth his thoughts. It is entitled, "Explanation of the last Five Chapters of Deuteronomy and other parts of the Pentateuch, by Joseph James Duquet, with a Dissertation by the Translator upon the Return of the Jews to the Church, and that which will give occasion to it. Printed in Brescia, 1772."

This "Dissertation" is a lengthy one, and lays down the same positions that are more fully set forth in the later tract of 1779.

It would occupy too much space to give in detail the arguments of the writer; and, therefore, I shall only mention the points which he considers ought to be kept in view in the study of the Jewish question, and some of the more remarkable statements he makes in the course of his arguments.

He opens with saying that the question about the time of the conversion of the Jews, and about the coming of Christ, which is inseparable from it, is not useless or vain. It relates to one of the chief objects of Holy Scripture; which is to trace the history of the lot of the elect up to the end of the world; the different outpourings of God's grace upon men; their attendant circumstances and resultant effects; and as those elect whom God shall take from the

Jewish nation will have a great part in this work of Jesus Christ, the Jewish question relates to a very important part of Christ's work. With it is connected one of the dearest and most lively consolations of the Church, inasmuch as through the return of Israel will be provided the greatest and most durable repair to the ill with which she is afflicted.

It might be well to notice here, that the writer understands by the return of Israel simply their conversion; and the promised land he takes to be the Church. He thus, while constantly insisting upon the literalness with which the prophecies are to be interpreted, and upon the mistake of appropriating to the Christian Church at large the promises made especially to Israel, runs counter to his own law of interpretation when speaking of passages that refer to the land of Israel.

The four points which he says must be kept in view in order to have clear and precise ideas upon the matters of which he treats, are the following:—

1. That a great part of the Gentiles who have been substituted for the Jews in the Church of God will fall after the same example of unbelief for which the Jews were rejected.

2. That this unbelief will give occasion to the recall and conversion of the Jews.

3. That the conversion of the Jews will be a great blessing to the world, even as a resurrection from the dead.

4. That those Gentiles who abuse their religious privileges, and persist in unbelief, will be cut off from the olive tree, as the Jews were, in a marked and sensible way.

With regard to the first point; the threat of excision directed to the Gentiles in Rom. xi. 21, 22, he considers to be the key to the understanding of the time when the grafting in again of the Jews may be looked for. But it is necessary, first of all, to know who those Gentiles are that shall be cut off; and what the nature of their unbelief will be.

It is manifest that the Gentiles who shall be cut off shall not be merely individuals from within the Church, but they shall form a very conspicuous part of the Church. The analogy will be complete between the case of the Gentiles that shall be cut off and that of the Jews who were cut off when the Gentiles were grafted in. "As it was those who professed to have the true worship of God, who gloried in being His people, and were so, in point of fact, as it was the perfidious husbandmen, the leaders of the people and

the chief teachers of religion, who from jealousy and for the sake of lording it over the vineyard, rejected Christ with contempt, excommunicated Him as a deceiver, and put Him to death;" so when Elias comes to restore all things, "he shall be ridiculed, condemned, and put to death by those who have been substituted in place of the Jews, who at the time will constitute the trunk of true religion, and will be invested with true authority."

In both the tracts he dwells a good deal upon this analogy. In the second, he says that "When we diligently examine those passages in the prophets where they speak of the return of their brethren in the last days, we almost invariably find their return coupled with the transgression and punishment of a rival people. Thus, in chapter lix. of Isaiah, where, according to the authority of St. Paul, the conversion of the Jews is undoubtedly promised, we see a rival people for their iniquities provoking the wrath of God; this people is called in various places Babylon, or Tyre, or Nineveh, which, when Jerusalem shall be set free, must be judged and notably punished. Nor ought it to seem strange," he continues, "that under these names are prefigured those Gentiles who shall fall into the unbelief predicted by St. Paul, and who will, nevertheless, form a very large portion of the Church. . . . If the Synagogue could be called a race of Canaan and not of Judah, why cannot the title of Babylon be applied to the body of the ungrateful and profane Gentiles? why should not under these names be prefigured, he will not say the Church, (God forbid,) but the union of those who corrupt religion?"

"No doubt they do not like being called such odious names, and would prefer being recognised under the names of Israel and Jerusalem; but all the same, they cannot avoid the sad applications being made to them."

He further says, in the Preface to Duquet, that the second beast in Rev. xiii. 11 is represented with two horns like a lamb, inasmuch as being "the aggregate of the legitimate but perverse pastors," "it is invested with the legitimate power which is conferred by the Lamb Christ Jesus," while at the same time speaking false doctrine like the dragon. He quotes upon this St. Gregory the Great, lib. xxxiii., Moral.

A further proof that within the Babylon which shall be destroyed as impure and profane will be found the people of God, is the cry to them in Rev. xviii. 4, to "come out of her." In a note he says that Protestants cannot justify their leaving the Church on account

of supposed corruptions, because they have not heard any voice telling them to go out of her; whereas when the predicted chastisement falls upon Babylon, it will be so patent and unmistakable, that no one can fail to hear the voice. This fact alone, he says, ought to bring them to themselves, and cause them to return to the Church from which they inconsiderately parted. "They ought to imitate the conduct of the apostles and their disciples towards the unfaithful Synagogue. Although the Synagogue was near its end, and about to be repudiated in order to give place to the Christian Church, nevertheless they lived in its bosom, and held communion with the crucifiers of their Divine Master; not even for such a crime as that separating from them. Without themselves anticipating the judgment of God upon the reprobate nation, they waited patiently till it was executed; and it was only when the judgment was fully manifested by signs and deeds, that they were induced to break off entirely and form a separate body. Those who pretend to be Reformed will not deny that the Church is a great deal better than the Synagogue, and therefore deserves to be treated with greater caution and respect."

Notwithstanding this note, and two or three passages which show how keenly he felt and regretted the evils resulting from the right of private judgment being pushed to an extreme of unbridled license, it is quite plain that he regarded Babylon as symbolising, not Sectarianism, but the Church; and this church was with him undoubtedly the Church of Rome. In one place he says expressly that the heretical sects were only "images of Babylon."

One passage more I will quote to show this more clearly. He says, that wayward Babylon "gives credit and authority to the profession of error by its numbers, its reputation, and the power with which it is invested. She has force in her hand; and her dominion, which is well established, is very great and terrible; all the more dangerous and seductive, because entirely departing from the spirit of that religion of which she happens to be the arbiter. She keeps the externals of it, covers herself with it as the bark of the tree, and glories in it; and while she shows great zeal for this bark, for certain more common and popular truths she destroys the soul and the spirit of religion. She keeps for a long time in a kind of captivity all those who are opposed to her, not bearing in the least degree to be disturbed in her possession, or to be called to account by any one. Consequently any reproof or telling her truths that she does not wish to know, causes her to turn against

those truths in the strangest manner. She never fails to mix up religion with her quarrels; and she is so completely taken up with her false maxims that she thinks she is serving God when she makes war against whoever dares to contradict her." This was all the case with the unfaithful Synagogue, and it will again be the case with "that body of Gentiles which is invested with the legitimate authority" of the Church by the Lamb; and who are expressly warned in the 11th chapter of the Epistle to the Romans, not to boast against the branches, not to be high-minded, or to be wise in their own conceits.

It would be impossible in a few pages to give all the arguments which he brings from Scripture in support of this view.

He also speaks at length upon the nature of the unbelief for which the Gentiles shall be cut off; and here again we must follow the analogy of the unbelief of the Jews for which they suffered. What their unbelief was, is shown in the 9th and 10th chapters of Romans. It consisted partly in the rejection of the righteousness of God, the rejection of Christ, who is the end of the law for righteousness to every one that believeth; and partly in the want of faith which was the cause of their rejecting Christ. They followed after the law of righteousness not by faith, but by the works of the law. They had not faith to believe in Jesus Christ as the Messiah and the Son of God, nor had they faith to put all their trust in Him as the only fountain of all righteousness; and this at the same time that they gloried in rigidly holding the religion which had been revealed to their fathers; they strictly observed all the ceremonies of that law which confessedly came from God, and whose rites had God's own sanction. He, therefore, considers that the Gentiles, that shall be cut off, may be expected to manifest their want of faith in the same way as did the Jews of old. They will strictly hold to the rites of the Church according to the revelation delivered to their Christian forefathers; consequently they will not openly repudiate Christ Jesus, but simply make His law of none effect, through their utter want of living faith. They will not deny that Jesus is the Messiah, because this is one of the truths which have been received without question by tradition from the fathers; but they will not trust in Him as the only fountain of righteousness; they will go about to establish a righteousness of their own through the works of their law, but they will not submit themselves to the righteousness of God. "The bark of the tree are the sacraments, the creeds, particularly the profession of faith

in the person of Jesus Christ. Were the Gentiles to reject these, they would not be imitating the transgression of the Jews. On the contrary, they will glory and make their boast in this bark; which, however much more excellent it might be, and more precious than the bark by which the Jews were covered, is still nothing more in reality than mere bark. In this they will put their trust, even to the point of despising all the rest, despising the marrow and soul of religion. Consequently their unbelief will be something different from an open denial of Christ, it will be a want of living sap." They will keep the bark, but will not recognise the nature and true origin of Christian sap; confounding it with our old bitter and wild sap, and not looking for the anointing from God to change the heart; but they will be wise in their own conceits, trusting in their own free will and liberty.

In consequence of this negation of the faith, the excision of this lifeless branch may be looked for; which excision the author regards as the prelude to the restoration of Israel to her true position in the Church of God.

S. B. BURCHALL.

Bible Lessons on the Jewish Subject.

BY MRS. BAILEY, FORMERLY OF JERUSALEM.

Second Sunday in Lent. Before we turn from the history of Abraham to follow that of his grandson Jacob, we will once more look to the "land of Moriah," for we must try to get a clear thought about the place so manifestly chosen of God for *His altar of atoning sacrifice*, from the day Isaac was there bound and laid upon the wood ready to be offered up. If any spot of earth is sacred ground, it is the "land of Moriah." And why had it that name in the days of the Canaanites? We think Gen. xiii. 18, and xiv. 13, shew that lands held by powerful individuals in those times were called after their names, and just as the vale of Hebron was called "Mamre," from Mamre the Amorite, so the land of Moriah, the site of Jerusalem, was called after the name of some Canaanite. Moriah's possession was a land of mountains, without doubt then standing separately; one of them (the one of which the Lord told Abraham) retains Moriah's name unto this day. Abraham had a friend on one of the adjoining hills before Isaac was born—a king, too, and "the priest of the most

high God." Turn to Gen. xiv. 17—20 for his name and history. The valley of Shaveh, or the king's dale, here mentioned, is the valley of the Kidron, and the eastern slopes of *Zion* (Salem) descend into it towards that part where the three valleys of Kidron, Tyropean, and Hinnom meet. It is, and must always have been, a luxuriant spot—a fit halting-place for Abraham and his retinue on his return journey to Beersheba, after that successful campaign against the invading kings. Melchizedek *brought forth* bread and wine, and blessed Abraham upon that occasion: the expression "brought forth" seems to tell of near locality. It is very wonderful that a Canaanitish king should have been a priest of the most high God—in *Zion*, too, before there was an Israelite. It is a precious truth, and one that we find prominent throughout the Bible, that God is no respecter of persons, but in *every nation* those who fear Him are accepted of Him. The Jews always stumble at the history of Melchizedek. St. Paul tells them, in Hebrews, it is because they are "dull of hearing," they find it hard to believe in a priesthood "ordained of God" before Aaron. In Heb. vii. the apostle clearly explains that the *Jewish* priesthood and dispensation was for a time—for a chosen people in a chosen land until the promised Saviour came, and that Melchizedek was a type of Christ, both in person and office "made like unto the Son of God." The ancestry of Melchizedek is not recorded, because it was only the genealogy of the descendants of Shem that needed to be accurately preserved, and he was not of that line, of whom Christ should be born in the flesh, although chosen of God to represent the promised One in another way, as we see. It makes the type more significant that the ancestry is not given, for who can declare the generation of *Him* who was from the beginning?

We always think there is great significance, too, in the act recorded of Melchizedek: he brought forth *bread and wine* to Abraham from the very Salem where Christ instituted them to be pledges of *His* love, when He gave the broken bread and poured out wine to His disciples, to be by them received in thankful remembrance of His victory over sin and Satan *until He comes again*. The "land of Moriah" is rich to us in heavenly teaching: its history, its mountains, and its types are full of instruction. We have but glanced at them, as our subject for the day is the early history of Jacob. The beautiful story of Abraham sending his faithful steward, Eliezer of Damascus, all the way from Hebron to Mesopotamia to fetch a wife for his son

Isaac, is familiar to us ; the presents, the negotiating for the bride, her equipment, and method of travelling are truly Syrian, and such as may be seen in that land to-day. Rebekah and her nurse Deborah *followed* Eliezer upon their camels to the land which God had given to Abraham and *his seed*. Twenty years passed before any children were born to Isaac, then, in answer to prayer, God gave to Rebekah twin sons. Before their birth she appears to have been troubled, and went to inquire of the Lord concerning it, when the Lord said unto her, "The elder shall serve the younger." Isaac could not have been with her when she went, for the revelation was made to her, and he seems not to have believed that it was from the Lord. Some think that Rebekah went up to Salem at that time to inquire of God through His priest. Abraham had long been dead. We *know* that some years before there were ordinances of worship to the true God in Canaan amongst the Canaanites, but as the Bible does not tell whether Melchizedek had any successor in office, it can be only conjecture as to *where* Rebekah "went to inquire of the Lord." She possessed far more energy than Isaac we may conclude from her history, and was a woman of strong faith, although wanting in patience, (as we often find in characters of energy.) It seems, as we read the early part of Jacob's life, that it would have been better if his mother had not known that he and not Esau should be the inheritor of the promises. Many errors have sprung from a misunderstanding of the revelation made to Rebekah. God, who sees the end from the beginning, knows the character of the unborn child, and before their birth He has graciously chosen some for special work. See Judges xiii. 5 ; Jeremiah i. 5 ; Luke i. 15—17.

When we search God's truth we find that it is only the *ungodly*, the *unbeliever*, the *wilful self-righteous sinner* who is *rejected* of Him. "*If thou doest well, shalt thou not be accepted?*" is His encouragement to *every* soul He has created. Nevertheless, for special purposes in His providential government, God chooses instruments. He "*called*" Abraham and "*chose*" Jacob to be the inheritors of His promises, with regard to the promised seed and the promised land. Rebekah *knew*, we find, what Isaac was very slow to believe concerning his sons, and she took into her own hands what she ought to have left in the Lord's : no circumstances can justify a lie, whether spoken or acted. That Isaac was convinced eventually that Jacob and not Esau should have the inheritance, we see by the opening verses of our twenty-eighth chapter, in which he confirms

his blessing. Jacob could now leave home with a glad heart, instead of fleeing as a fugitive. Rebekah was like Abraham in this—she never lost her love and preference for her own people, if not land: as she had been brought from Padan-aram for Isaac, so now Jacob must go there and find a wife. His dream at Bethel, and his adventures in Padan-aram are well known to you. We have already written too much to dwell upon them to-day. Twenty years afterwards Jacob returned to Canaan, and found his father yet alive and well. It must have been a real joy to the old man to know that his sons were reconciled to each other, so that they could dwell as peaceable neighbours. Will you find the names of all the places in which Jacob sojourned during his eventful life?

SUMMARY OF MISSIONARY INTELLIGENCE.

For missionary information respecting Damascus see "Jewish Records" appended.

CONSTANTINOPLE.

The Rev. C. S. Newman sends an account of a missionary journey to Salonica, undertaken by his colporteur, from which we extract the following incidents:—

"Met two of the Jews who were yesterday in the crowd near the synagogue. One of them told me that many of them assembled in the house of the chief speaker who disputed with us, and for five hours they were discussing the question if Judaism or Christianity be true, and if their religious observances and doctrines were not useless. Not being able to argue, they called two chachams, and asked their opinion. One said it is perfectly true that circumcision saves from hell; the other said that Asher, the son of Jacob, sits at the gate of hell, and if a Jew during his lifetime had read the Mishna he is saved from hell. One of the Jews then said, 'After hearing what the rabbis say on the subject, let us consult the Bible.' To this a chacham said, 'Moses and the prophets were cruel men, and gave mankind no hope; but the rabbis who came after them have shown us the true way. If you believe them, well and good: and if not, do what you like.'

"Whilst these two men were taking with me a large number of Jews had collected, and I said to them, 'The false hope is sweet in the beginning, but in the end it is bitter; so will it be with those who trust in circumcision, in prayers for the dead, or in reading the Mishna; the only sure hope of forgiveness, and of our entering into life eternal, is by believing on the Lord Jesus Christ. Of him Moses and the prophets testify; they are not cruel, but speak of mercy. Their warnings may be bitter, but it will be sweet in the end when we are saved at last, and enter into the kingdom of heaven.'

The Jews listened throughout my long address in an attentive and respectful manner, and went away evidently satisfied.

"On the 21st we left the Dardanelles, and arrived on the 22nd at Rodosto. In the morning we were visited by a Jew, whom we commissioned to bring the news to the rabbi of the place that two evangelists had come from the capital, and wished to speak with him. In the afternoon he came with a crowd of Jews, so that some of them had to remain at the door of our room. After some general conversation, I said I was interested to read on the door of their synagogue the inscription, 'The stone which the builders have rejected has become the head of the corner.' This is true, yet although the Jews acknowledge it with their lips, they deny it in their hearts.

"*The Chacham.*—The words of David do not refer to the Messiah, but to the Adversary, whom the teachers of the Jews have rejected, and who has become the ruler of the world, the 'chief of the corner.'

"*I.*—It is so far true that Satan is the prince of this world; but David here speaks of the Messiah whom the people have rejected; if you look to Ps. lxxviii., verses 37, 42, and 56, you will see that the Jews have rejected, not the Adversary, but their Redeemer, who came to destroy the works of the devil, in order to save our souls.

"The chacham then made the common objection, that the wolf does not yet dwell with the lamb. And, on proofs being brought forward of Christ's death and resurrection, he fell back upon Talmudical interpretations, which, of course, I would not admit as of any weight. An arrangement was then made that we should proceed to the chacham's house. There the discussion was continued in the presence of his family. Not being able to contradict the doctrine of the atonement by the death of the Messiah, the chacham had recourse to the usual assertion of the Jews, that there were to be two Messiahs, one to reign, and one to suffer.

"*I.*—How can we accept what is not in the Bible?

"*He.*—How can we convince you of this, if you do not accept proofs from the teachings of the wise men?

"We parted at a very late hour on friendly terms.

"Met a large number of Jews, and amongst them was one who heard the discussion in the house of the chacham. The latter, the Jew related, was in evident distress, and gave vent to his feelings by exclaiming that the Jews are in darkness, and do not know between the right hand and left hand. He even refused to partake of the (Sabbath) evening meal. I replied to this narrative by saying that there need be no uncertainty for those who sincerely search the Scriptures, for they speak distinctly of Christ. He invites all who are weary and heavy laden to come to Him, and have rest and security for their souls.

"To this a Jew said, 'How can we believe when we are not quite sure?' Another objected that we make no difference between clean and unclean food. I answered in our Lord's words, that which enters by the mouth does not defile a man. Several Jews said at last, 'May God have mercy

on us, and give us light.' A number of books were bought on this occasion, and all separated on friendly terms.

"To-day a confectioner called me into his shop, and after buying some tracts, and offering me a tart, he said, 'Why do you talk so much about Christ? Let us say He has come, what advantage is there in it? If we were to believe in Him, would not our condition be the same? Would we not have to pay taxes, and be the slaves of the Turks? If Protestants are honest in their dealings, cannot Jews, who fear God, do the same? Why should we change our religion for the sake of something of which we are in doubt?' While this man was speaking, a large number of Jews assembled in the shop, and most of them said the confectioner was perfectly right. More talk ensued, and I said at last, 'If you knew the advantage which the Messiah brought into the world, you would not speak so; but the natural man cares only for the things of this world: whereas, those who are born again set their hearts on things spiritual. When I was at Salonica I heard a chacham say in his sermon, "The Jews are poor because God sits on the throne of judgment, but when we shall blow the shofar (trumpet of ram's horn) He will sit down on the throne of mercy, and give us a year of plenty, of riches, and of a numerous posterity." This shows,' I continued, 'that the Jews care only for the good things of this world; but the teaching of our Lord is, that "he that sows to the flesh shall reap corruption, and he who sows to the Spirit shall reap life eternal." This is the advantage the Messiah confers upon those who believe in Him, life eternal, pardon of their sins, and peace with God, for He is the propitiation of our sins. Those who care only for carnal things deny God, and are no better than the other.' When I stopped, a Jew said, 'I believe that this Jesus was a great prophet, and did many wonders; but that He was killed by the Jews is a great falsehood. They have invented this story to suit their own purpose.'

"This morning about twenty Jews came to our lodgings, amongst whom were the confectioner we saw yesterday, and the brother of the chacham. The former asked when we intend to leave? I said next day. Upon which he said, 'If you have indeed come to show us the right way, you ought not to leave so soon, because you have not yet made us clearly understand the whole truth, and if we remain in doubt it will be a sin to you.'

"I.—If we were to remain here ever so long, and were to speak to you day and night, it would do you no good as long as your heart is not changed; but when one is anxious for his salvation, and seeks the truth in earnest, once hearing of the way of life through Christ would be enough to determine him. God is nigh to all who call upon Him; and if you pray for light, He will open your eyes to see that Jesus is your only Saviour.

"After going over briefly the plan of redemption, one of the Jews said, 'If we were to observe the feasts and the Sabbaths we would believe in the Messiah, but without these observances we would be like heathen.' I showed them from Hosea that these were to be abolished; and also that they were not necessary for salvation.

"Some said they must abide by their ancient practices; others said, 'Of what use are such observances when our souls are in danger?' After disputing amongst themselves for some time, they asked if we would remain in their place at least a week longer?"

"I told them we must leave at present, but if God will we should return ere long. We spent the rest of the day in walking through the streets, where we had discussions with numerous persons. The same questions were asked, and the objections raised: such as, 'How could God let His only begotten Son be crucified?' Others could not reconcile themselves to the discontinuance of ceremonial observances."

DEUTZ-ON-RHINE.

Mr. Max Rosenstrauch labours in connection with the Frankfurt mission, and is located at Deutz-on-Rhine. He reports that he has lately had many opportunities of proclaiming the unsearchable riches of Christ to Jews, by the way-side, in their own houses, and in his own lodgings, where he has been visited by several for religious instruction.

Ignorance concerning the Messiah.

"Conversing with Jews, (says Mr. Rosenstrauch,) I found great ignorance concerning religious things, not only amongst the unlearned, but also amongst those who are called 'Masters in Israel.' In a certain town I called upon the head master of the Bethhamedrash, a learned rabbi, and in the course of our conversation asked him what he thought about the Messiah and His coming? He replied that no one of his many adult Talmud scholars had ever asked him such a question, or conversed about the matter. Repeating my query, the rabbi declared his opinion that the promised Messiah for whom Israel is waiting will come after the resurrection. Alas! the blindness is still upon their minds in full force. How loud the call for increasing and persevering Christian effort on their behalf!"

KISCHINEFF.

The Rev. R. Faltin recently made a journey to the colony of Tarantino for purposes not connected with the mission, but in order that the journey might be useful to the work among Israel, he sent before him the catechist with a plentiful supply of New Testaments and tracts. In the evening of the first day's journey Mr. Faltin stopped at a village with the intention of remaining there for the night, and went into a miserable Jewish road-side inn. Though very tired, he entered into a religious conversation with the landlord, which was the means of causing him to become anxious about his soul's salvation. In the morning he was visited by several Jews, who wished to speak with him upon religious subjects. Some willingly accepted the Holy Scriptures, while others purchased

copies of the New Testament; this happened at other places on the journey, and by the time Mr. Faltin arrived at Tarantino the stock of New Testaments and tracts was quite exhausted.

NOTICE TO CORRESPONDENT.

Lines "In Memoriam" acknowledged with thanks, but received too late for insertion with the Obituary Notice of the late W. W. Willson, Esq.

RECENT INTELLIGENCE.

Warsaw.—The Rev. O. J. Ellis left London for this station, March 10.

Jerusalem.—Dr. Chaplin and family arrived in the Holy City, Feb. 6.

BIRTH.

Deutz-on-Rhine.—On March 3, the wife of Mr. Max Rosenstrauch, of a daughter.

DEATH.

Danzig.—On Feb. 17, the wife of the Rev. Dr. Klee, in the 60th year of her age.

ASSOCIATION NOTICES.

South-Western District.—The Rev. C. B. Carlon's address is now 14, Lansdowne-place, Clifton, Bristol.

North-Midland District.—It is with deep regret we announce the death of the Rev. C. T. Moor, the recently appointed Secretary of this district.

ANNIVERSARIES OF AUXILIARY ASSOCIATIONS, &c.

SOUTH-EASTERN DISTRICT.

Secretary.—Rev. J. B. BARRACLOUGH, 4, Elgin-villas, Elgin-road, Croydon.

Date.	Place.	Incumbent or Chairman.	Preachers and Speakers.	Serm. or Meet.	Collections.
HAMPSHIRE.					
1877.					<i>£ s. d.</i>
Feb. 4	Deane	Rev. F. O. Gifford	Secretary	SS	3 12 6
11	Blendworth	Rev. E. L. Ward	Secretary	SS	4 11 0
18	Bentley	Rev. C. Jackson	Rev. G. T. Braine	SS	8 1 1
	Do.	Do.	Do.	M	0 18 2
25	Winchester Christ Church	Rev. A. Baring-Gould	Rev. A. Baring-Gould and Secretary	SS	12 19 3
	Do., St. Thomas'	Rev. E. Groves	Do.	S	3 14 0
	Hyde	Rev. C. Sloggett	Revs. E. P. Hutchinson & C. Sloggett	SS	2 13 6
27	Stratton	Rev. S. E. Lyon	Secretary	M	1 14 8
KENT.					
Jan. 21	Loose	Rev. G. Simpson	Rev. G. Simpson	PS	3 5 2
Feb. 18	Sandgate	Rev. F. J. Jones	Rev. E. C. Dawson	M	5 16 0
19	Folkestone	Rev. E. Groves	Do.	M	3 1 7
25	Dover, St. James'	Rev. W. E. Light	Rev. Dr. Roberts	SS	16 4 10
28	Do. do.	Do.	Do.	M	2 0 0
SURREY.					
18	Kingston-on-Thames	Rev. A. Williams	Rev. J. F. Osborne and Secretary	SS	16 6 6
19	Do.	Rev. J. F. Osborne	C. Walters, Esq., and Secretary	M	2 8 3
28	Knowledge	Rev. A. W. Parker	Secretary	M	0 17 1
SUSSEX.					
Jan. 14	Worthing, Christ Church	Rev. F. Cruse	Revs. C. J. Goodhart and H. G. Monro	SS	18 10 2
	Do., St. George's	Rev. W. S. Lewis	Rev. C. J. Goodhart	S	7 7 2
15	Do.	Rev. H. G. Monro	Do.	M	7 3 2
Feb. 11	Newhaven	Rev. E. P. Southwood	Rev. E. P. Southwood	SS	8 17 7
	Southwick	Rev. O. Heywood	Revs. C. Ough and W. O. Furton	SS	2 9 5
12	Do.	Rev. C. Ough	Rev. H. G. Monro	M	0 0 2
15	Brighton, St. Margaret's	Rev. F. Sullivan	Revs. F. Sullivan, J. Faithful, and W. E. Chapman	SS	42 17 4
	Do., St. Mark's	Rev. F. Bourdillon	Rev. F. Bourdillon	SS	23 9 9
	Do., All Souls'	Rev. E. L. Roxby	Revs. J. H. Rogers and C. Metivier	SS	22 10 3
	Do., Christ Church	Rev. J. Vaughan	Revs. J. Vaughan & E. P. Wanstall	SS	34 17 0
	Do., St. John's	Rev. F. Reade	Revs. F. Reade, and W. E. Chapman	SS	21 16 3
19	Do.	Douglas Fox, Esq.	Revs. J. H. Bruhl and G. T. Braine	M	6 16 0

METROPOLITAN DISTRICT.

Secretary.—REV. G. T. BRAINE, 16, Lincoln's Inn Fields, W.C.

Date.	Place.	Incumbent or Chairman.	Preachers and Speakers.	Serm. or Meet.	Collec- tions.
1877.	ESSEX.				<i>£ s. d.</i>
Feb. 4	Low Leyton	Rev. E. J. Brewster	Rev. J. H. Bruhl	SS 8	13 5 0
	Do., Chapel of Ease	Do.	Do.		2 0 0
	KEERTFORD.				
Jan. 25	Waltham Cross	Rev. M. Barker	Rev. H. Symmons	SS 8	7 19 4
21	St. Alban's, Christ Church	Rev. H. Smith	Rev. A. Bernstein	8	4 1 9
	KENT.				
Feb. 11	Greenwich, St. Paul's	Rev. J. W. Bardsley	Rev. J. W. Bardsley and Secretary ..	SS 8	20 16 8
	MIDDLESEX.				
18	Wembley, St. John's	Rev. W. Gray	Rev. H. Symmons	SS 8	3 18 0
25	Kilburn, St. John's	Rev. G. E. Fox	Rev. C. E. Dawson	SS 8	4 3 7

EASTERN DISTRICT.

Secretary.—REV. MERVYN ARCHDALL, Mount-pleasant, Newmarket-road, Norwich.

Date.	Place.	Incumbent or Chairman.	Preachers and Speakers.	Serm. or Meet.	Collec- tions.
1877.	CAMBRIDGE.				<i>£ s. d.</i>
Feb. 23	Over	Rev. W. Dixon	Secretary	M 8	1 10 0
25	Wisbeach	Rev. Canon Scott	Do.	8	8 18 0
	Do., St. Augustine's	Rev. E. H. Littlewood	Do.	8	2 14 1
	NORFOLK.				
1	Stanford	Rev. H. Muriel	Secretary	M 8	0 15 0
4	Weybourn	Do.	Do.	8	1 13 8
7	Ranton	Rev. W. W. Mills	Do.	8	1 14 0
	Norwich (Hebrew Pro- phetical Class)	Do.	Do.	M 8	None.
9	North Walsham	Rev. Dr. Owen	Do.	M 8	0 16 0
11	Brooke	Rev. H. M. Downton	Rev. H. M. Downton	8	3 13 8
14	Norwich, Holy Trinity	Rev. J. Callis	Secretary	8	None.
16	Topcroft	Rev. C. Baldwin	Do.	M 8	1 4 0
18	Waitington	Rev. W. Thwaites	Do.	8	10 8 3
26	Downham Market	Rev. Canon Blyth	Rev. J. Cluabe and Secretary ..	M 8	2 7 4
27	Lynn	Rev. J. Durst	Secretary	M 8	1 0 0
28	Fincham	Rev. Canon Blyth	Do.	M 8	1 11 6
	SUFFOLK.				
11	Aldeburgh	Rev. H. Thompson	Rev. H. Thompson and Secretary	SS 8	3 2 8
	Troxford	Rev. H. Parr	Secretary	8	5 9 0
	Peezenhall	Do.	Do.	8	None.
18	Brandon	Rev. W. F. Crocker	Goodson, Esq., Rev. J. Tapper and Secretary	M 8	2 16 0

SOUTH-MIDLAND DISTRICT.

Secretary.—REV. C. E. STONY, Clevedon-villa, St. Mark's, Cheltenham.

Date.	Place.	Incumbent or Chairman.	Preachers and Speakers.	Serm. or Meet.	Collec- tions.
1877.	BERKSHIRE.				<i>£ s. d.</i>
Feb. 9	Reading, Abbey Hall	Rev. W. Payne	Secretary	M 8	7 0 8
	BUCKINGHAMSHIRE				
11	Thornborough	Rev. D. Watkins	Rev. D. Watkins and Secretary	SS 8	2 0 0
	Chetwode and Barton	Rev. E. L. Smith	Rev. E. L. Smith and Secretary	SS 8	2 6 8
	Do.	Do.	Secretary	8	None.
13	Chesham Bois	Rev. J. Matthews	Rev. J. Matthews	SS 8	0 12 0
	Penn Street	Rev. T. Bayley	Secretary	8	0 10 0
14	Chesham Bois	Rev. J. Matthews	Do.	M 8	1 0 11
	HEREFORDSHIRE.				
4	King's Pyon	Rev. G. Herbert	Secretary	8	1 11 6
	Birley	Do.	Do.	8	1 17 0
5	King's Pyon	Do.	Do.	M 8	0 8 7
	MONMOUTHSHIRE.				
23	Chapstow	Rev. W. Arnold	Secretary	SS 8	6 2 7
26	Do.	Do.	Do.	M 8	2 7 5
	OXFORDSHIRE.				
19	Woodstock	Rev. A. Majendie	Secretary	SS 8	4 9 11
	WORCESTERSHIRE.				
11	Cookley	Rev. M. J. Bickerstaff	Rev. M. J. Bickerstaff	SS 8	8 15 0

CONTRIBUTIONS RECEIVED AT THE SOCIETY'S HOUSE,

From Feb. 18th to March 17th, 1877, inclusive.

. All Remittances should be made payable to Mr. B. BRADLEY, the Society's Accountant.
 Bankers' Drafts, or Money Orders on the General Post Office, to be crossed Messrs. WILLIAMS,
 BRACON, AND CO.

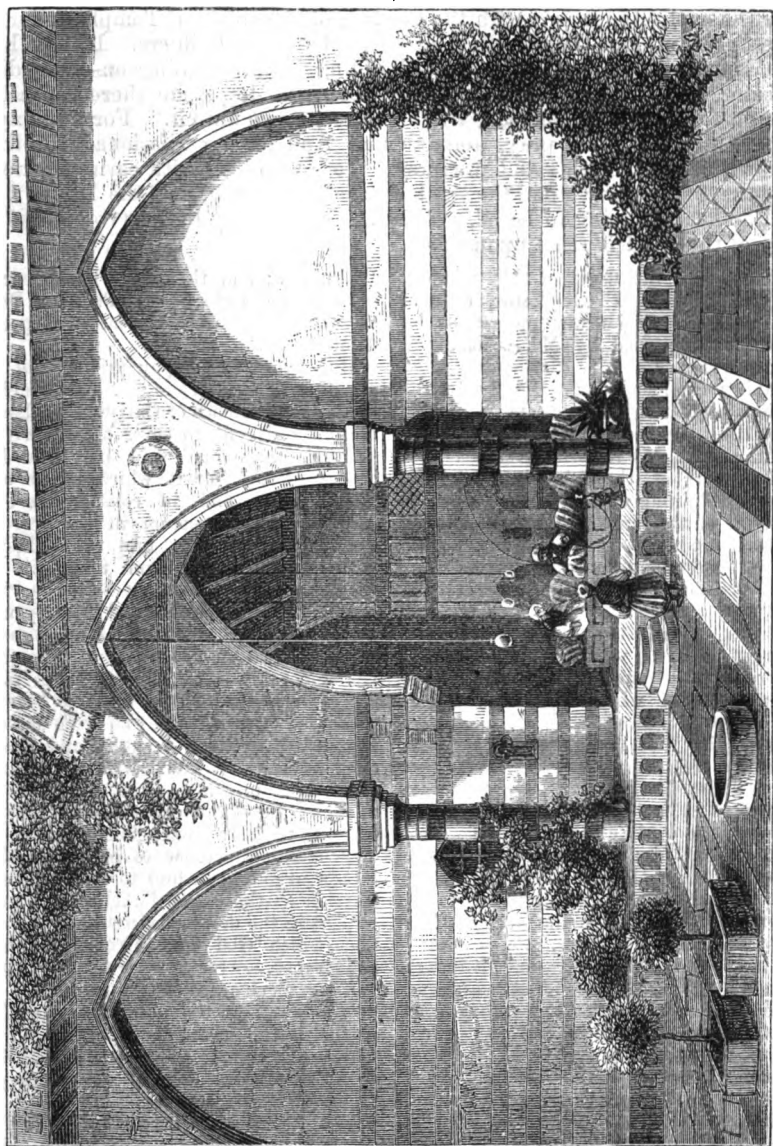
DONATIONS.			
Anonymous, per Rev. C. Engstrom	0 10 0	Bolton, Parish Church, by Rev.	
Black, Major-General Bladen W.,		Canon Powell	29 17 3
Lausanne, Switzerland	2 0 0	Boroughbridge, by Miss M. Hirst	3 6 0
Clagett, Miss	0 10 0	Bottesford, by Rev. Canon Norman	3 12 3
Conway, T., Esq., Apsley-villa,		Brandon, by Rev. W. F. Crocker	5 10 0
Great Malvern	10 0 0	Bridgewater, by Mr. J. L. L.	
Crawford, Mrs., 53, Groombridge-		Woodward	2 10 6
road, South Hackney	0 5 0	Brignton, by H. Hebbert, Esq.	228 13 6
Exeter, the Dowager Marchioness of,		Do., for Temporal Relief Fund	3 2 6
by Messrs. Williams, Deacon & Co.	10 0 0	Bristol, by E. W. Bird, Esq.	137 15 0
Hofford, Mrs. Gwynne, by Messrs.		Brixton, (North,) Christ Church,	
Cox and Co.	10 0 0	by Mr. J. Lucey	22 18 9
Kemble, W., Esq.	20 0 0	Brosceley, by Miss J. Thorne	2 18 0
Kent, Misses J. and F., Hornham	0 10 0	Brunswick Chapel, by Rev. E. W.	
Orton, J. S., 3, Chelmsford-villas,		Moore, jun.	1 5 0
Hastings	5 0 0	Burnley, by Rev. H. Stamer	6 19 0
Porter, W., Esq., Hambury Fort	10 0 0	Burton, Westmoreland, by Rev. W.	
Price, Mrs. John, Bank-house,		Chastel de Boinville	9 8 7
Bulth, Breconshire	5 0 0	Bushbury, by Rev. M. B. Moorhouse	6 16 0
S. A. B.	0 10 0	Calcutta, by Rev. D. T. Barry	26 3 3
Sheppard, H. J., Esq., Dublin	0 10 0	Calverley, by Rev. J. W. Hatton	4 16 2
Two Friends	2 10 0	Camberwell Ladies', by Mrs. G.	
Vanzetti, Miss, Ursula-lodges,		Puckle	66 3 4
Foot's Cray	0 5 0	Canterbury, by Rev. M. T. Spencer	78 5 8
Whidborne, Miss, Chester-house,		Cartmel, by Miss Thompson	2 0 0
Weston-super-Mare	5 0 0	Chelmsford and West Essex, by	
Widdows, Mrs., at Dr. Playne's,		Rev. Edward Maxwell	113 14 4
Maidenhead	0 10 0	Cheltenham, Charlton Kings' br.,	
		by Rev. J. F. S. Gabb	3 5 0
COLLECTED BY		Chepstow, by Rev. Charles C. Bull	26 5 0
A Study Box	1 0 0	Cheshunt and Waltham Cross, by	
Contents of Collecting Box	4 12 6	Mrs. Thorpe	21 16 10
Crawford, Miss, 53, Groombridge-		Do., by Rev. Matthias Barker	7 19 4
road, South Hackney	0 11 1	Christiania, by Rev. P. L. Harem	20 0 0
Fawcett, Miss, Peasholme-ho., York	2 2 0	Clevedon, by Miss A. M. Brooks	30 1 6
Hague, Miss, 22, Taylor-street,		Cockermouth, by Rev. Canon Hoskins	3 19 6
Platt-lane, Rusholme	1 3 0	Colchester and East Essex, by Rev.	
L. A. H.	0 8 0	Henry Caddell, legacy of late Mrs.	
Fleming, John, by Mrs. O'Hea,		Newman	90 0 0
Bafod-gynfor, Llanberis	0 16 5	Collingham and Langford, by Mrs.	
Robin, Miss, 50, St. Peter's-street,		Woolley	10 4 1
Islington	1 12 6	Cricklade, by Rev. Hugh Allan	1 0 0
Watson, Miss, 19, Alexander-street,		Croydon, by Rev. T. L. N. Causton	129 15 0
Westbourne-park	6 5 0	Darfield, by Miss Haxworth	4 16 0
ASSOCIATIONS.		Deal, by Mr. S. Tapp	13 1 0
Alfriston, by T. Boyd, Esq.	1 3 0	Deptford, St. Paul's, by Miss A. Pike	7 8 6
Alnwick, by R. J. Grey, Esq.	1 0 0	Derby and Derbyshire, by Mr. W.	
Appleby and Kirkby Stephen, by		Briddon	136 10 2
John Nanson, Esq.	10 10 0	Do., Cromford br., by Rev. R. M.	
Ashby-de-la-Zouch, by T. B. Dalby,		Jones	5 0 0
Esq.	26 0 0	Donington, by Rev. J. D. Grenside	0 10 6
Do., Istock br., by Rev. E. A.		Dover, by W. Lake, Esq.	26 16 6
Brooks	30 16 1	Do., by Rev. W. E. Light	18 4 10
Barnet, Christ Ch., by Miss Plasket	10 0 0	Do., by Miss B. E. Light, for	
Barton-on-Humber, by R. Brown, Esq.	3 4 1	Jewesses' Institution, Jerusalem	11 7 5
Bath and East Somerset, by J. E.		Dunkinfield, St. Mark's, by Rev. W.	
Batho, Esq.	121 7 6	Heffill	5 8 1
Do., for Hebrew Testament Fund	5 0 0	East Meon, by Miss Barnard	2 14 6
Do., for Jerusalem Mission Fund	0 17 6	Do., for Temporal Relief Fund	0 8 6
Do., for Widows' and Disabled		Edington, Somerset, by W. Vale, Esq.	100 0 0
and Retired Missionaries' Fund	5 0 0	Evesham & Bengeworth, by Mrs. Edge	2 7 1
Do., for Temporal Relief Fund	6 10 6	Exeter, by Rev. John Jane	70 0 0
Bawtry, by Rev. Francis Foulkes	10 10 0	Eye, by Rev. H. P. Cookesley	6 10 10
Bentley, by Rev. C. Jackson	14 7 0	Fairford, by Rev. Lord Dynevor	16 11 6
Bexley and Bexley Heath, by Miss		Folkestone, by Rev. E. C. Dawson	2 1 7
Fontaine	4 11 4	Free Town, Sierra Leone, by Miss	
Birta Morton, by Rev. R. Pilon	8 4 0	Shoard	16 5 3
Bishop's Auckland, by Rev. C. Grant	4 0 7	Friern Barnet, by Rev. R. Morris	4 13 4
Bitteswell, by Rev. G. Monington	2 13 6	Gateshead, by R. J. Banning, Esq. m.d.	7 9 6
Blackheath and Lee Ladies', by		Gloucester, Ruardean br., by Mr.	
Mrs. H. Green, for Jewesses'		Cranham	0 5 0
Institution, Jerusalem	7 10 0	Godstone, by Miss Stanning	4 5 0
Blandford, by Miss Warbuton	8 4 6	Gosport, St. Matthew's, by Rev. C.	
		Tanner	5 10 1

Great Malvern, by Rev. C. E. Ranken	2	2	0	Rowledge, by Rev. A. W. Parker...	0	17	1
Great Warley, Christ Church, by				Salford Priors, by Rev. S. Garrard	7	2	0
Miss Thornton	5	10	6	Saltley, by Rev. F. Williams	8	18	2
Guildford and Stoke, by Capt. J. R.				Sandgate, by Rev. E. C. Dawson	8	14	0
Rodd, R.N.	77	13	6	Sandown, by Rev. F. C. Fowler...	28	10	11
Halesowen, by Miss Edith Hone	4	8	0	Scarborough, by Mrs. Thompson	11	1	3
Hampstead, by Mrs. Groom	2	12	0	Seiby, St. James', by Miss Todd	8	0	0
Harrow, Christ Church, Roxeth br.,				Sellatyn, by Rev. J. S. Rogers	0	10	6
by F. N. Maltby, Esq.	6	18	8	Shanklin, by Rev. G. W. Southouse	5	7	9
Do., St. John's Wembley br., by				Sheffield, by Rev. G. Sandford	125	16	6
Rev. W. Gray	3	18	0	Silsoe, by Rev. R. Lang	2	15	0
Hailey, St. John's, by Rev. G. C.				Smethcott, by Rev. G. M. K. Ellerton	1	5	5
Rolfe	1	18	9	Southborough, by Miss Jeffery	20	7	7
Halifax, by Miss F. Hole	0	12	8	Southwell, by Rev. J. Conington	9	19	6
Haughton-le-Skerne, by Rev. E.				Stafford, by Miss Harrison	7	9	4
Cheese	4	17	6	Stamford, by Mr. W. Langley	4	9	0
Hertford, Watton br., by Hon. and				Stockton-on-Tees, by Rev. D. R.			
Rev. Canon Barrington	10	19	0	Falconer	7	19	2
Highgate, by Miss Richardson	1	1	0	Stockwell, St. Michael's, by R.			
Hitchin, by Mrs. Perkins	2	0	6	Alford, Esq.	44	2	2
Holbeach, by Mrs. Harrison	2	17	0	Stowmarket, by Miss Stearn	18	1	6
Holybourne, by Rev. W. M. Ireland	1	1	0	Strealey, by Miss L. M. Hooper	6	4	1
Hornsey, Christ Church, by Rev.				St. Alban's, Christ Church, by Rev.			
C. W. Edmonstone	8	2	0	H. Smith	4	18	6
Horsley, Rev. J. H. Shaw	3	9	0	St. Arvan's, by Rev. David Jones	0	2	0
Howick, by Rev. W. C. Streetfield	4	17	9	St. Asaph, by Miss Hughes	4	13	0
Huddersfield, by Rev. G. Hough	20	0	0	St. Mary Bourne, by J. E. Hawkins,			
Ipswich, by Rev. G. Stokes	35	0	0	Esq.	6	13	6
Kensington, (South), by J. Golding-				St. Michael's-on-Wyre, by the Ven.			
ham, Esq.	4	4	0	Archd. Hornby	4	1	0
Kerry, Newtown, N. Wales, by Rev.				St. Pancras, by Rev. G. E. Gardner	8	6	8
W. Morgan	16	2	11	Taunton, by Henry Badcock, Esq.	7	11	0
Kilburn, St. Mary's, by W. E. P.				Do., for Temporal Relief Fund	1	0	0
Hooper, Esq.	26	7	7	Tunbridge Wells, by Colonel Hebbert	92	6	4
Do., St. John's, by J. T. Phipps, Esq.	4	8	7	Ware, St. Margaret's, by Rev.			
Kingsdown, by Rev. E. Badger	1	5	0	Charles Pratt	7	2	3
Kingston-on-Thames, by Mrs. Chas.				Wareham, by Rev. S. R. Capel	4	16	6
Walter	65	1	8	Wellington, St. George's, by Rev.			
Knutsford, by Mrs. Barnacle	3	12	6	J. R. Conor	6	7	6
Lambeth, (South), St. Stephen's, by				Wells, by Rev. H. T. Breay	18	7	9
Rev. C. Campe	6	2	0	Wendover, by Miss Roberts	3	8	0
Leonard Stanley, by Rev. D. Jones	11	5	8	Weston, Cheshire, by Rev. R. Yonge	2	11	0
Leyton, by Rev. E. J. Brewster	1	1	0	Weston-super-Mare, by Rev. W. W.			
Lichfield, by Mrs. J. W. Smith	14	0	0	Rowley	51	6	6
Lingfield, by Mrs. T. Lowdell	3	12	6	Wharton, by Rev. C. Cay	7	19	3
Linwood, by Rev. T. P. Holdich	4	8	6	Whitby, by Miss Moses	15	5	6
Liverpool, by Walter Roughton, Esq.	25	15	6	Winchester, by W. H.	0	10	0
Longfield, by Rev. P. H. Jennings	1	17	3	Wigginton, Tamworth, by Rev. Dr.			
Loughborough, by H. P. Gaultier, Esq.	14	5	0	Purcell	12	18	6
Lymington, by Rev. B. Maturin	6	8	0	Wolverley, by Rev. C. B. Rowland	11	16	6
Do., by Miss Pickering	6	17	10	Woodbridge, by Rev. Ellis Walford	27	6	5
Madeley, by Rev. G. E. Yate	19	2	6	Woodstock, by Rev. Arthur Majendie	4	10	0
Maldstone, by Miss Cooke	16	4	6	Yeovil, by W. Hunt, Esq.	19	12	6
Margate, by Mrs. Beverley	9	18	6	York, by Rev. J. Britain	0	10	6
Marylebone, Trinity Church, by							
Rev. W. Cadman	51	6	3	LEGACIES.			
Melksham, by Miss E. L. Phelps	7	4	4	Brooks, Mrs. Ann, late of Wey-			
Milnthorpe, by Rev. F. T. Raikes	3	5	0	mouth; Mr. J. Nicholson, of same			
Montreal, Canada, by Mrs. Freer	11	18	4	place, and Mr. M. J. Thurman, of			
Newark, by James Reed, Esq.	4	19	3	Melcombe Regis, Exors.; per F.			
Do., by Mrs. W. Ridge	3	12	6	C. Steggall, Esq., Weymouth	19	19	0
New Bury, by Rev. C. J. Stewart	0	10	0	Unthank, John, Esq., late of Ne-			
Newfoundland, Carbonear br., by				therescales, Hutton, Cumberland;			
Rev. W. J. Hoyle	4	17	1	J. C. Toppin, of Muggrave-hall,			
Norfolk and Norwich, by J. S.				Skelton, and J. Close, of Holme			
Skipper, Esq.	12	7	5	Scales, Kendal, Esqrs., Executors	19	19	0
Do., Sheringham br., by Rev. L.				HOSPITAL FOR POOR SICK JEWS AT JERUSALEM.			
E. C. Moore	8	2	8	DONATIONS.			
Nottingham, by Rev. J. Stonehouse	112	11	6	Mander, Mr. S. S., by Mr. Iliewitz,			
Oakham, by Miss Mould	4	15	0	Jerusalem	1	0	0
Oswestry, by R. Hughes, Esq.	13	3	0	S. E. S.	0	5	6
Otley, by Mrs. Garnett	3	2	0	JEWESSES' INSTITUTION AT JERUSALEM.			
Oundle, by Mrs. Vincent	2	2	0	DONATIONS.			
Penn Street, by Rev. T. Bayley	0	10	0	Fruteger, Mr., by Miss Adie, Jeru-			
Penwortham, by Rev. Canon				salem	0	4	8
Rawstorne	1	11	8	Proceeds of Bazaar, by do.	23	1	8
Poplar, by Mrs. Sheppy	3	0	0	Mainsay, Mrs., li, Nottingham-			
Repton, by Miss F. M. G. Gould	2	0	6	place, Regent's-park	1	0	0
Richmond, by J. V. Stock, Esq.	16	12	3	Franklyn, Mrs., by do.	2	0	0
Rochester, Strood and Chatham, by							
Rev. C. H. Banning	1	6	0				

THE JEWISH RECORDS

OF THE

London Society for Promoting Christianity amongst the Jews.



INTERIOR OF JEWISH HOUSE AT DAMASCUS.

APRIL, 1877.

DAMASCUS.

Our illustration represents the interior of a house at Damascus.

Our work here, as in some other stations in the East, has been for some time carried on under much difficulty. As with the building of the Temple after the captivity, so is it with the erection of the spiritual Temple under the Gospel; "troublous times" often fall to the lot of the builders. Happy, however, is it for them to know that the building is surely going on—the edifice is rising, and the day will surely come when the top-stone thereof shall be brought forth with rejoicing, crying, "Grace, grace unto it." For that day let us patiently wait, and pray, and labour. And let our missionary brethren be much in the thoughts and prayers of those who look with earnest gaze for the dawn of that day when the shadows shall flee away, and the Divine voice shall be heard, saying to Israel, "Arise! shine, for thy light is come, and the glory of the Lord is risen upon thee."

In reporting the work of this mission, says the Rev. H. C. Reichardt, I begin with a missionary journey undertaken by myself, accompanied by Mr. Nachmann, our depôt keeper.

Having commended my family to the gracious protection of our heavenly father, we left by the coach, and reached Beyrout the same day towards evening. The greatest part of the following day was spent in obtaining effects for the journey. A portion of the same had arrived, but the greatest part had been delayed on the road, and in consequence a great deal of time was lost in claiming our goods, which we eventually obtained.

We began early this morning our work amongst the Jews, visiting first many with whom I had become acquainted on former visits, amongst whom was Mr. A——, who expressed himself much pleased at seeing me again. We had many precious opportunities of scattering the seed of the Gospel far and wide; though, alas! the greater part apparently fell on stony soil. As a matter of course, the warlike aspect of the political horizon occupied the thoughts of all, and in consequence of the Turkish reserve being on the point of leaving Syria, many objections were raised against the truth of Christianity by the Jews. Some stated, that in the days of the Messiah there will be universal peace, instead of which we witness war after war; hence they concluded that Messiah could not have come. This objection led me, in reply, to point out to them the two distinct comings of the Messiah, who was first to appear in humility, bearing the sins of the world, and who, whilst His Gospel is preached in the world, will sit at the right hand of God until all His enemies are overcome, according to

Psalm cx.; and then He will appear the second time in glory as the Prince of Peace, at which time universal peace will prevail throughout the earth.

Had again the happy privilege of proclaiming to some of the house of Israel the unsearchable riches of Christ. One thought himself quite fit to enter heaven without a Mediator; "for," said he, "we have a day of atonement which wipes away all our sins, and in consequence every Israelite has a portion in the world to come." In shewing him the fallacy of this notion, I told him that this day of atonement was simply fictitious, inasmuch as the Jews celebrated this day without the legal sacrifice, which alone constituted the real atonement for all ceremonial transgressions, and hence there is no day of atonement now to Israel, no forgiveness of sin, and no reconciliation with their offended Creator; and that as long as the Israelites will not humble themselves under a sense of their own vileness, they must die in their sins, remaining wilfully unconscious of their own utter moral impotence to help themselves. I then urged upon him to look up to the Messiah as the dying Israelites did to the serpent in the desert, fixing their eyes upon that which God had erected for their deliverance.

After service in the synagogue I met several Jews in the public thoroughfares of the town, whom I addressed on the subject of religion: the afternoon was filled up with preparations for our journey to Sidon.

Long before dawn we were in our saddles proceeding southwards towards Sidon, which town we reached after a long and tedious ride, about 1 o'clock p.m.

Early next morning, Mr. Nachmann and myself filled our pockets full of tracts and fly-sheets, and bent our way to the Jewish quarter. Having arrived at the Jewish synagogue we inquired after the rabbi, and were ushered into the sacred building, where he with others were instructing the young. After the usual eastern compliments had been exchanged, we soon engaged the teachers and rabbi on the subject of religion, but found it extremely difficult to keep their attention fixed upon the subject which we particularly wished to place before them, viz., the need of a Mediator between God and man, in consequence of Adam's fall and our own transgressions and rebellion. They positively denied that they stood in need of such a Redeemer, and asserted that the Messiah expected by the Jews would only be a king like the other kings of this earth, and nothing else. I referred them to Isaiah liii., stating that, as they refused to accept the Christian interpretation of the passage, I would prove to them that all the ancient Jews, from Jonathan ben Uziel onwards, had looked upon the Messiah as the person spoken of by Isaiah as bearing the sins of His people Israel. Even Rabbi Is. Horowitz, in his famous book, has asserted that Messiah would offer His own self as an atonement for the sins of the Lord's people. Not being able to reply to these statements, they immediately claimed the oral law as the foundation of their faith.

Several hours were passed in conversation with them, while the crowd of Jewish listeners continued to increase. At length, worn out with talking, we rose to take leave, and were pleased to see that every rabbi came forward to shake hands with us, and express pleasure at our visit. May God grant that some word spoken in much weakness, yet in His name, may bring forth fruit. The rest of the day was spent in visiting Jews at their places of business, and later on, at the sea side, where they walked in parties of three and four, and sometimes more: towards sunset we had many opportunities of placing before them the truth as it is in Jesus; occasionally some were rude, but on the whole we met with a friendly reception.

It was our intention to have left to-day by the Russian steamer for Beyrout, but as the steamer did not arrive we were obliged to make preparation to return by land, and having accomplished this, we again made our rounds among the Jewish shopkeepers and money-changers. Without entering

into particulars, I am happy to be enabled to say that we had much profitable conversation, and our testimony respecting Jesus was listened to with marked attention by every one who heard the Gospel message.

Started for Beyrout, which we reached after a ride of eight hours.

Very little could be done amongst the Jews on Friday; on the following day, however, I had much intercourse with the Jews of this place, to whom salvation in Jesus alone was faithfully proclaimed. I met to-day a Jew with whom I had become acquainted twenty-six years ago, and was very sorry to see that he was still as far from the kingdom of heaven as he was when I first knew him; he has passed through many trials during that period, but yet they have not in the least contributed to the awakening in him a sense of his own sinfulness, and of the utter corruption that reigns in his heart. I spoke very earnestly to him, reminding him of the flight of time, and of the certainty that sooner or later he has to give a strict account to a Judge who sees into the inmost recesses of his heart, and from whom nothing can be hidden. In conclusion, I pointed him to the only hope of lost sinners, even the only Mediator between God and man, Jesus Christ the righteous, as the only refuge for his poor immortal soul. May the Lord have mercy upon this son of Israel, who certainly has had more opportunities of hearing the Gospel preached to him than many others, as he is acquainted with many of our brethren, and also those connected with the American mission.

Visited an old friend, who is always willing to enter into conversation on religious subjects. Met at his place of business a young man, who seemed much interested in our conversation, and at last took part in it by saying, "If Jesus is the Messiah, how is it that *all* the Jews reject Him as such?" In replying to his question, I turned his attention to the fact that he was mistaken in believing that *all* Jews had ever rejected Jesus as their Messiah. During His very lifetime many of His nation believed in Him, and adored Him as their Saviour; and since that period thousands and thousands had professed their faith in the crucified Jesus, even men of learning and erudition, to which even the Talmud itself bears witness. Met at another shop several rabbis from Jerusalem, who stopped their cars on hearing the

name of Jesus, and reviled His blessed name, for which, however, they were reproved by others of their own nation.

Called early this morning upon a Jewish tailor, and whilst he worked I pointed out to him Jesus as the only hope for sinners. Met at the house of a friend several Jews, who were interested in hearing me answer objections raised by Jews against the truth of Christianity. One had evidently read or heard about the life of Christ by Renan. He urged Renan's statement that Jesus was born at Nazareth, and not at Bethlehem as St. Matthew and the other evangelists state to have been the case. I told him that Renan stood quite alone in this assertion—no historical fact could be found to confirm this hypothesis—even the Jewish historian, the author of "Zemach David," asserts against Renan that Jesus was born at Bethlehem.

Called early this morning on a Jewish acquaintance of twenty-six years' standing, and found him working at his trade as book-binder. He was pleased to see me, but said that the special doctrines of Christianity were not new to him; he was not in want of a Saviour, hence the outward forms of Judaism were quite sufficient for him. I tried to turn the conversation to the subject of sin. He acknowledged that we are all sinners, but urged that we still had some means left to atone for our misdoings. "The law," I returned, "condemns every one to eternal damnation, even for the transgression of one commandment. Now," I continued, "there is one commandment which you transgress every day, viz., Thou shalt not covet. The legal means of reconciliation with God have been taken from you, and if you thrust from you the only hope of salvation, how will you justify yourself when arraigned before the eternal and righteous Judge at the last day? Either believe in the Lord Jesus Christ, and thou shalt be saved, or damnation must be your inevitable and eternal lot." "But," he replied, "the Lord is merciful." "Yes," I answered, "He is, indeed, merciful and of great long-suffering, but He is likewise just and righteous. Keep the whole law and thou shalt live; but if you have transgressed only *one* commandment, you must surely die, except you lay hold upon Him by faith who died the just for the unjust." His countenance fell considerably, and he said, with a sad voice, "Your words are true, but—" then, without finishing his sentence, he slowly said he would

think over the matter. Mr. Nachmann and myself went afterwards to the bazaars, where tracts were gladly received by most of the Jews whom we met.

Had a long discussion with the old Jewish friend before referred to on various passages of the New Testament, which seemed difficult for him to understand, and among these were the two genealogies of our blessed Saviour as recorded by St. Matthew and St. Luke, the quotations in the New Testament taken from the Old as appearing to him at variance with the Old, and similar objections. Visited various shops where Jews were found, to whom we spoke on the subject of religion.

Prepared for our departure, and left Beyrout for Damascus, where we arrived at sunset. Found my dear family preserved in health and strength, for which the Lord be thanked.

In reporting the progress of our boys' school, I am happy to state that after much difficulty in finding a teacher, I was enabled to open it at the beginning of July. As was to be expected, the Chief Rabbi took advantage of my absence to excommunicate our Hebrew teacher, in consequence of which several children left, and the teacher did not come again. Providentially, having foreseen the difficulties that would arise, I had engaged the teacher under a written contract, and as he was a Persian subject, I immediately brought the matter before the Persian Consul General, charging the teacher with a breach of contract, and requesting the Consul General to compel his subject to fulfil his written engagement. After a long course of waiting, dallying, bribery and imprisonment, this being the usual Eastern routine, the Persian Consul General succeeded in forcing the teacher to attend to his duties. He came once or twice, and then disappeared again. At the same time I heard that the Chief Rabbi encouraged the teacher to disregard the orders of his consul. However, the consul's authority was at last too strong for the Chief Rabbi, and our teacher was obliged to give way, and in spite of the threatened excommunication, came regularly to attend to his duties. The number of the Jewish children soon increased, and at the end of September there were twenty-two pupils.

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London Society for Promoting Christianity amongst the Jews.

IT is requested that all communications upon the business of the Society, whether containing remittances or otherwise, may be addressed thus :

TO THE SECRETARY, LONDON SOCIETY'S HOUSE,

No. 16, LINCOLN'S INN FIELDS, LONDON, W.C.

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Will be held on Friday Evening, May 11th, at the City Terminus, Cannon-street, E.C. The Chair will be taken at Half-past Six o'Clock by Hon. WILLIAM ASHLEY.

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THE JEWISH INTELLIGENCE

A
MONTHLY REGISTER OF THE
LONDON SOCIETY
FOR PROMOTING CHRISTIANITY AMONGST
THE JEWS.

CONTENTS.

	PAGE
"Stumbling-Blocks"	97
Deficient Religious Education among the Jews	99
The History of a Jewish Family, and Jewish Gratitude	102
Sermons to the Jews in Spitalfields	106
Bible Lessons on the Jewish Subject	107
Summary of Missionary Intelligence	109
Miscellaneous Items	112
Recent Intelligence	112
Anniversaries of Auxiliary Associations	113
Contributions to the London Society	116

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ANNIVERSARY ARRANGEMENTS.

LONDON SOCIETY
FOR PROMOTING CHRISTIANITY AMONGST THE JEWS.

Patron.—HIS GRACE THE LORD ARCHBISHOP OF CANTERBURY.
President.—RIGHT HON. THE EARL OF SHAFTESBURY, K.G.

The COMMITTEE beg to inform the Members and Friends of the Society that they have made the following arrangements for their

SIXTY-NINTH ANNIVERSARY.

On THURSDAY EVENING, the 3rd of May, the ANNUAL SERMON will (D.V.) be preached at ST. GEORGE'S, BLOOMSBURY, by the Right Rev. CHARLES PERRY, D.D., late Bishop of Melbourne. Divine Service will commence at Seven o'Clock.

The ANNUAL MEETING will be held on FRIDAY, the 4th of May, in the GREAT ROOM, EXETER HALL, STRAND. The Doors will be opened at Half-past Nine o'Clock, and the Hebrew Children, attending the Society's Schools in Palestine Place, will commence singing at Ten o'Clock. The Chair will be taken by the Right Hon. the EARL OF SHAFTESBURY, K.G., President of the Society, at Eleven o'Clock precisely.

The admission of Members to the Annual Meeting will be by TICKET. Members consist of—Donors of £10 10s., or upwards; Collectors of 1s. per week, or upwards; and Annual Subscribers of £1 1s., or upwards; or if Clergymen, of 10s. 6d.; whether they pay their Contributions direct to the Parent Society, or to any Auxiliary Association. Clergymen making Congregational Collections to the amount of £20, and Executors paying Legacies of £50, are also Life Members of the Society.

Every Clergyman or Layman being Members of the Society, will be entitled to receive Tickets for their own admission to the Platform. Other Members and friends may obtain Tickets of admission to the Central Space, whether they contribute to the Parent Society or the Auxiliary Associations. Each Ticket for the Central Space will entitle the bearer and friend to admission.

Attendance will be given at the Society's House daily, from Thursday, April 26th, to Thursday, the 3rd of May, inclusive, from Ten till Four o'Clock, to receive applications for Tickets.

The CLERGY and other MEMBERS and FRIENDS of the Society will (D.V.) BREAKFAST together in EXETER HALL, at Nine o'Clock, on the Morning of the Annual Meeting; after which an Address will be given by the Rev. Professor BIRKS, M.A., Hon. Canon of Ely, and Vicar of Holy Trinity, Cambridge. *Ladies are invited to attend.*

As the accommodation is limited, an early application for Tickets (two shillings each) is requested. Tickets for the Breakfast will be transmitted through the post, on receipt of the amount in postage stamps.

SOCIETY'S HOUSE, C. J. GOODHART, M.A., *Hon. Sec.*
16, LINCOLN'S INN FIELDS, FREDERICK SMITH, M.A., *Secretary.*
May 1, 1877.

N.B.—Members, who wish their Tickets sent by Post, are requested to forward an addressed envelope with their application, distinctly stating the number of Tickets required.

THE
JEWISH INTELLIGENCE:
▲
MONTHLY REGISTER

OF THE

London Society for Promoting Christianity amongst the Jews.

MAY, 1877.

“Stumbling-Blocks.”

EXTRACTS FROM A SERMON BY THE RIGHT REV. DR. STEVENS, BISHOP
OF PENNSYLVANIA.

THE anniversary of the Society for the Promotion of Christianity among the Jews took place in the Protestant Episcopal Church of St. Matthias, Philadelphia, on January 14th, 1877. Evening prayer was read by Rev. Dr. Richard Newton, Rev. R. N. Thomas, and Rev. W. H. Munroe, the rector. The sermon was then preached by the Right Rev. W. Bacon Stevens, D.D., bishop of the diocese, from the text, “Cast ye up, cast ye up, prepare the way, take up the stumbling-block out of the way of my people.”—Isaiah lvii. 14. The Right Reverend preacher remarked that—

The Jews, though scattered throughout the world, blend with no nation. Their histories are clear, true, God-inspired. We see among them a line of seers extending over a period of twelve hundred years,—a people whose histories have never been excelled by Herodotus or Livy, whose biographies have never been surpassed by Plutarch or Tacitus.

If we think rightly of the Jews, to whom were committed the oracles of God, of whom concerning the flesh Christ came, then shall we place this nation on a higher platform than that of the richest and wisest.

Why have they not become a Christian people? It is because of the stumbling-blocks in their way. These stumbling-blocks are of

two kinds; first, those among Christians, and second, those peculiar to themselves.

A prejudice has existed against them, and we have been educated to despise the Jews. This prejudice is thoroughly unjust, and it is Christian, or rather *un-Christian*, intolerance, *un-Christian* avarice, *un-Christian* revenge which has made them wanderers.

Another stumbling-block in the way is the apathy of Christians. If it is right to send missionaries to idolaters, much more so is it to send them to the Jews. This apathy is allied to a misunderstanding; we see them a down-trodden nation, and shall we argue from that, that God has ceased to love them? The Jews, like sinful children, have rebelled against God, and cast out their Messiah; but they are His children still. When we see these suffering children of God, we should not revile and abuse them.

Another stumbling-block in the mind of Christians is that they judge what is done by Jewish missionaries by the standard of other missionary work. The missionary work to the Jews is unique. It is not a preaching, but a teaching. The work of the missionary is to dismantle the Jew of his Rabbinical prejudices, and the results have been very great compared with the effort put forth.

The first stumbling-block in the mind of the Jew is his hereditary hatred of the Gentile, and this is not to be wondered at. They have been educated from infancy to regard Christians as their enemies and the enemies of their faith. This hatred has been perpetuated from generation to generation for nearly four thousand years.

The second stumbling-block in his way is the opposition and persecution he has received from Christian nations. The Jews have been placed between the upper and nether millstone of oppression. Nearly every Christian nation has banished and persecuted them. One of the primary reasons for the establishment of the Spanish Inquisition was to root out the so-called Jewish leprosy. Every manifestation of hatred and contempt has been exercised against them, and they have been treated by every Christian nation of Europe with contumely and wrong. They were compelled to reside in certain sections of cities, and locked in at night. Go to Rome, the Eternal City, the great city where the Pope resides, and see the Ghetto, narrow and ill-ventilated, and where until lately the Jew was shut in every night. What must the Jew think when thus maltreated under the very eye of him who calls himself the Vicar of Jesus Christ.

A greater stumbling-block is found in the idolatry of the Greek and Roman Churches. The Jews have been taught to hate idols and idol worship, and, rather than endure that, have submitted to cruel tortures. They have seen the Virgin Mary elevated above the Lord of Hosts, and, above all, they have seen the crucifix kissed, caressed and prayed to. Of nearly every country in Europe, except Great Britain, we may ask, what can the Jew know of a pure Christianity? When, in an age like this, a case can occur such as that of the child Mortara, at Bologna—when the Pope sanctions such proceedings, what can the Israelite do but cherish the most bitter hatred against such a people?

The Jews find again a great obstacle to their conversion in the lives of professing Christians. What warrant is there of success in the work? The promise of God that the Jew shall obtain mercy through Gentile mercies. It is only within the last sixty or seventy years that any active effort has been made for the promotion of Christianity among the Jews. This should be the duty of the American Protestant Episcopal Church, as the twelve Apostles were Jewish converts. The Protestant Episcopal Church is peculiarly fitted, from its liturgical worship, to make an impression on the Jew. The Jewish mind has been educated to a liturgy, and when he comes to our church he feels comparatively at home. We can say that the statute book of the United States has no ordinance oppressing the Jew, and this gives us great vantage ground. He sees a freedom here that opens to him and his children; the past is here blotted out, and the future opens before him with bright visions. God's promise is that He will restore favour unto Zion, and the Father's eye still watches over them.

DEFICIENT RELIGIOUS EDUCATION AMONG THE JEWS.

It is often said that "extremes meet." This maxim, which is so frequently applicable to the affairs of this life, may well be referred to, when we attempt to describe the state of religious education amongst the Jews.

On the one hand, we find thousands and tens of thousands of the followers of the Rabbies, who are exceedingly zealous for the traditions of their fathers, who spend their days and their nights in the most diligent study of the writings of those whom they esteem as infallible guides in matters of faith, whose wasted forms and pale cheeks shew that their strength is exhausted by incessant

mental toil ; and yet, notwithstanding all this effort, they are literally and truly making the commandment of God of none effect by their traditions. They imagine, indeed, that they magnify the law and make it honourable, and in many respects they deserve our highest regard and most cordial esteem, for their care of the sacred text of the written law, for the testimony they have borne amidst the most severe persecutions, and often at the expense of their lives, to the verity of the Holy Book which they venerate ; but at the same time we see them teaching also the precepts of men, and thus their heart is far removed from God. Instead of earnest prayer that God would open their eyes that they may behold wondrous things out of His law, they are too often filled with spiritual pride, and thus a most fearful neglect of the word of life takes the place of superstitious subjection to mere human authority ; and so it comes to pass, that while thousands are bound hand and foot by the fetters of Rabbinism, hundreds who inherit the glorious privilege of being of the house of Israel after the flesh, are led to neglect the precious volume which is the glory of their nation, and are left to perish in the depth of that infidelity into which they have fallen, while attempting to escape from the sad effects of those prejudices which were fostered among their forefathers by the vain traditions of the elders.

It is indeed startling to find that there are not a few among the better educated classes of Jews, who have cast off the fear of God, and take no care to inculcate on the minds of their children a reverence for the sacred oracles.

Dr. Philippson, in a statement published in the "*Allgemeine Zeitung des Judenthums*," for September last, alludes to this sad neglect of religion amongst the Jews in the education of many belonging to the higher classes of society, and we must fear that there is too much truth in his testimony. After remarking that this want of attention to religion exists in many schools frequented by Jewish children, he says, "In a first-class ladies' school in Berlin, in which thirty-six of the pupils are Jews, it was found at a recent examination that twelve, who were between thirteen and fifteen years of age, knew nothing of the ten commandments, knew nothing about Moses, Joseph, or Abraham, had never heard about Sinai." He adds, "In Breslau there are hundreds of Jewish children who grow up without any religious instruction." And this, he says, "is not only true of the higher classes. In Paris half a thousand children of the lower classes are in the same state."

With reference to the classical and commercial schools in Prussia, Dr. Philippson says, "Until a short time since almost all the Jewish children in these schools were left without any religious instruction; and those in which an improvement has recently taken place in this respect are but few. In very many Jewish houses religious instruction has entirely disappeared, morning and evening prayer is never heard from the lips of the children, no blessing is asked for when they meet at meal-time, and the Sabbath and the festivals are unnoticed. This is not only a wound inflicted on Judaism in general, a warfare against all positive religion, it is an unpardonable sin against every individual belonging to the rising generation."

Thus, then, there is great danger, that while we get rid of the rubbish and debris of the Talmud, if we do not at the same time inculcate sound principles, as to the authority and supreme importance of the Bible, we may only bring on a sad reaction, and substitute the midnight darkness of infidelity for the vain shadows of tradition. We are indeed concerned to find that "extremes meet" in the case of many Israelites, but nevertheless we look with steadfast hope for the accomplishment of those glorious promises given by God, which may be and are neglected by some, but which are the power of God unto salvation, as so many thousands and tens of thousands of believers, both among Jews and Gentiles, know by happy experience. We need not despair because we have to grapple with a fearful form of unbelief among a certain class of Jews in Western Europe. The great body and bulk of the Jewish nation have never forfeited or lost their great privilege in being "witnesses" for God in maintaining the integrity of His Word, and protesting against the various forms of idolatry which have so greatly corrupted the religious services which have prevailed in many of the nations among whom they have dwelt. "To them were committed the oracles of God;" and thus the Jews enjoy an "advantage" which the apostle tells us is "much every way." "If some did not and do not believe, shall their unbelief make the faith of God of none effect?"

If we pray and labour diligently, we, and those for whom we are concerned, shall by God's grace be preserved from both those most dangerous extremes, and be saved from the perils to which superstition and infidelity alike expose us.

W. AYERST.

THE HISTORY OF A JEWISH FAMILY, AND JEWISH GRATITUDE.

COMMUNICATED BY MR. JOSEPH BAHRI, OF VIENNA.

FROM Serajevo, the capital of Bosnia, sometime ago, a report went forth through the daily papers, that the Jews there resolved to hire some battalions of soldiers at their own expense, in order to aid their sovereign head, the Sultan Abdul Hamid, in defending the Moslem crown against his enemies. This spirited step of the Jewish community of Serajevo sufficiently illustrates Jewish gratitude towards their protectors, the Turkish emperors, who in times past tolerated them in the Turkish dominions, and granted unto them religious liberty; whilst their coreligionists of Servia and Roumania (in Montenegro there are no Jews) are still craving for better times regarding toleration and religious liberty—but in vain! The Jews of these principalities have to endure up to this day the greatest ignominy, which sometimes exceeds outrageous scenes of brutality, violent persecutions, and remorseless treatment. The Turkish Jews also fought in the defence of the half-moon in Europe more than two centuries ago, because under its dominion they found protection from all religious persecutions. At that time a Jew, Don José Nassi by name, who stood in the service of the Sultan Semlin II., had conquered for his sovereign the island of Cyprus, which was in possession of the Venetian Republic. By this heroic conquest, the Jew had given proof, not only to the mighty Republic of Venice, but also to Philipp II., King of Spain, and Henry II., King of France, and to the Pope Pius V., that the despised, hated, and persecuted nation was able to reward good for good, and was loyal, faithful, and attached to those who protected them. Before we proceed to write the interesting particulars of Don José Nassi, the hero of our narrative, we shall briefly mention the condition of his nation, and the fate of the Jewish people of his age.

It is a well-known fact, that towards the end of the fifteenth century, the Jews were expelled not only from vigorous Spain, but also from the small kingdom of Portugal. It is heart-rending to read the records in history of the condition of the Jewish people all over Europe during the period of the whole of the fifteenth century; but towards the end of that cruel and dark age, their fate in Portugal and Spain is not to be equalled in the whole of their history. It seemed as if fanatic Roman Catholicism had no higher duty to perform than to massacre the Jews at all events.

All manner of oppression and persecution were invented, both in Spain and Portugal, to eradicate the name of *Jew*. Thousands of Jews were killed, and robbed of their property and possessions, and were driven out from their houses, and expelled from those countries. Jewish children were violently taken away from their parents, baptized, and kept hidden at convents and monasteries. Many Jews saved themselves by adopting the Roman Catholic faith. In many instances, however, even their professing Christianity did not save their lives, for the cruel and powerful arm of the Inquisition continually hunted and persecuted them. In the year 1506, no less than 2000 baptized Jews were, by command of the King Emanuel I., (the Great,) murdered in the streets of Lisbon; besides a great number of non-baptized Jews were slaughtered without mercy. In 1480, many thousands of Jews were burned alive in Spain; and in the year 1492, their total expulsion from that country was decreed, the severe execution of which there is no parallel in history. Streams of Jewish blood flowed in the streets of Madrid. Only such Jews were permitted to remain in the country as had forsaken the religion of their fathers, and consented to be baptized, and to become *good* Roman Catholics. Many Spanish and Portuguese Jews feeling it hard to forsake a country where they had been established, and had prospered for many generations, for a homeless, pauper, and miserable existence, renounced with a heavy heart their religion, and were baptized. The baptized Jews were kept in the country under the strict control of the Inquisitors. Woe unto that proselyte who was suspected by such a priest to be secretly contrary to what he professed to be in the eyes of the Church. His lot was the funeral pile. No wonder that hypocrisy abounded; for many a Jew thus baptized for the sake of business, house, or property, remained a Jew in his heart all his lifetime. Many of those forced converts envied their Jewish brethren who left the country, and all they possessed, for the sake of their religion. Many of them, however, afterwards found the opportunity of returning (secretly or publicly) to Judaism. This was the case with our hero, Don José Nassi.

The short narrative of his history is as follows. Among those Jews (as the ecclesiastical historian Mosheim says,) "who were barbarously compelled by the Christians to make an outward and feigned profession of their faith in Christ, and of whom multitudes were inhumanly dragged into the Christian churches, in

order to be baptized by violence and compulsion," there was a rich and highly respected family, Benvenisti by name, who afterwards returned to Judaism. A Judeo-Spanish family of that name (direct descendants of the once baptized Benvenisti) is still existing in Vienna, and is highly respected in the commercial sphere of the city. Two daughters of this family, Beatrice and her younger sister Garcia, after their baptism, were married to two brothers (also baptized Jews) of the family of Nassi, (the word *Nassi* signifies in Hebrew *Prince*,) whose members shared the same fate as the Benvenisti family. At their baptism, the name Nassi was changed into Mendes. Francisco Mendes established at Lisbon a banking-house, and was money-lender to Charles V., and to the King of France, and to many other princes. His brother, Diego Mendes, chose Antwerp for the place of his mercantile operations and residence, where he soon gained immense wealth, and an opulent position. Francisco Mendes died in the year 1535, leaving a widow with a little child, a daughter named Reyna. After the death of her husband, the widow and her daughter, together with two of her nephews, (Juan Miques and Agostino Enriques,) likewise baptized Jews, and members of the house of Nassi, left Lisbon for Antwerp, in order to entrust the management of her vast fortune and the guardianship of her girl to Diego Mendes, the brother of her deceased husband; but chiefly to escape from the eye of the Inquisition of Lisbon, and hoping to be able to carry out her longing desire, viz., to return to Judaism, in that distant port-town, without hindrance.

She, however, miscalculated. The powerful arm of the Inquisition reached her also at Antwerp, preventing her intentions. Her brother-in-law soon after died, (1540,) and Beatrice Mendes, with her daughter Reyna, her sister Garcia, (the widow of Diego Mendes,) with her children, and their nephews, Juan and Agostino, left Antwerp for Venice, (then a place of much commerce, and of more liberty in religious matters than elsewhere,) where they settled to reside.

Whilst at Venice, a quarrel arose between Beatrice and her sister Garcia, concerning the division of their vast inheritance. Beatrice, in a fit of passion, applied to the police-court for help. The Signoria (office of state) of Venice received a hint that the sisters were both alike intending to return to Judaism; thereupon the ladies were taken into custody, and their great fortune was

meanwhile confiscated by the public exchequer. In their despair, the imprisoned widows found a mighty protector in the person of the Sultan, Soliman II., commonly called Solyman the Magnificent, whose attention was directed by his Jewish physician, Moses Hamon, to the unfortunate ladies, who intended to transmigrate to Constantinople, with the view of returning to Judaism; but their design was detected, and they were kept prisoners by the Doge of Venice. The Sultan immediately despatched a *tshausk* (state courier) to Venice, in order to request of the Doge the delivery of the two ladies to the Turkish empire. This request was granted; and shortly after their return, Beatrice, with her daughter Reyna, Garcia, with her children, and their nephews, Juan Miques and Agostino Enriques, arrived at Constantinople, where the whole family openly relapsed into Judaism. The young and beautiful Reyna, daughter of Beatrice, was now married to Juan Miques, who, by returning to the Synagogue, re-assumed his Jewish name, and was now called Don José Nassi.

Don José Nassi gained the favour of the Sultan Soliman, and also of his son and successor on his throne, Selim II. Sultan Soliman and his son, Selim, conferred great honours upon the favourite Jew, and the latter nominated him President of the Imperial Life Guards, (*Mutofarrika*), a dignity which more than one of the Christian princes envied him; and the favourite Jew actually met with great hatred and envy among them. De la Vigne, the French ambassador and accredited minister at the Turkish court, out of hatred to the Jewish *parvenu*, wrote to his sovereign, Henry II. of France, that he (the king himself) should warn the Sultan Soliman against putting such confidence in José Nassi, his favourite Jew. The French king did all in his power to overthrow the influential Jew, but it was of no use. Don José Nassi, in spite of all detraction from his numerous enemies, increased in the favour of the Sultan, and advanced in power and influence at the imperial Turkish court; so that De la Vigne wrote to his king, Henry II., that he was almost afraid of José being one day proclaimed king of the Jews.

After the accession of Selim II. to his father's throne of the Osman Empire, though José was not proclaimed king of the Jews, still the dignity of duke was bestowed upon him. Don José was created Duke of the Isle of Naxos; and eleven other islands of the Grecian Archipelagus were assigned to him as his tributary dominions. Don José, Duke of Naxos, remained at his seat in

Constantinople, and a *Christian* nobleman, a *Spaniard* by the name of Cornello, and a Jewish amanuensis and secretary, Joseph Cohen by name, were set over his dukedom and his other dominions, as general managers.

José Nassi, Duke of Naxos, raised at his own expense a naval fleet, with which, out of gratitude to his crowned friend and protector, Selim II., he conquered for him (1570) the Isle of Cyprus, that belonged to Venice. This bold conquest of the Jew kindled fierce anger, not only in the Pope Pius V., but also in Philipp II., King of Spain, and Charles XL., of France; and they united to form a league against the Sultan and his favourite Jew. Though Don Juan D'Austria, half-brother of Philipp II., destroyed the Turkish fleet near Spalato, the Isle of Cyprus itself he could not liberate from the power of the Turks.

A few years after the conquest of the Isle of Cyprus, Don José Nassi, Duke of Naxos, died. He left several children, but his dignities were not hereditary; and his posterity were, in course of time, amalgamated with their Jewish brethren. But up to this very day the Jews of Constantinople, on the eve of the Day of Atonement, when *Hascorath* (a prayer for the peace of the souls departed this life as pious Jews) is rehearsed, the name of Don Joseph Nassi is pronounced with great veneration.

Israel is grateful!

SERMONS TO THE JEWS IN SPITALFIELDS.

For some years past there has annually been a special service for the Jews, held in Christ Church, Spitalfields. Three years ago, a most extraordinary scene was witnessed in this Church, fully equalling any of the uproars recorded in the Acts of the Apostles. Some of the more determined among the Jews were evidently bent upon making such a hostile demonstration, that in future no such service should ever be held. These Jews were joined by others ready at any time to join in a sensation scene. An hour before the service, an excited crowd was pressing at the church gates. As soon as the doors of the church were opened, the Jews endeavoured to secure the front seats, by scrambling over the pews. The children from Palestine Place Schools, who had been brought for the purpose of leading the singing, with difficulty executed their part of the service; but when the time came for the sermon, the preacher, the Rev. F. B. Frankel,

the Society's Missionary at Tunis, and a converted Jew, was not allowed to utter more than half a dozen sentences, and even these were interrupted by choruses in divers languages and in every variety of key. The Jewesses, especially the younger ones, were worse than the men. Two Hebrew converts had their heads broken in the church, and were afterwards dressed in the rectory. The church had ultimately to be cleared by the police. Some of the ringleaders were brought up the next day before the magistrate at Worship-street; but the rector interceded for them, and they were released.

Since then these special services have been regularly continued, and by having a large staff of Gentile friends present in the aisles, a degree of order has been maintained. The last service was held on Wednesday evening, April 4th, and commenced with an anthem taken from Psalm xxii. 1—3, which was followed by the Lord's Prayer, the Ten Commandments, and several Collects, all being read in Hebrew by the Rev. H. W. Reynolds, Curate of St. Stephen's, Spitalfields. An anthem was then sung, taken from Isaiah liii. 8, and Psalms xvi. 10 and xxiv. 7—10, which was followed by a lesson from the Old Testament, read in Hebrew by the Rev. A. I. McCaul, rector of St. Magnus the Martyr. A hymn was sung before the sermon, and another after. The sermon was preached by the rector, the Rev. Samuel Bardsley, from Psalm cx. 1. The subject was treated first from a Jewish, and then from a Christian stand-point. The tone of the sermon was conciliatory but faithful, and was listened to throughout with considerable attention. The Jews had been invited to the service by public placards and personal canvassing. Several Jews who were present have expressed the interest with which they listened to the sermon, and their appreciation of the musical portion of the service.

Bible Lessons on the Jewish Subject.

BY MRS. BAILEY, FORMERLY OF JERUSALEM.

Third Sunday in Lent. The commencement of this lesson takes us again to the vale of Hebron, where Isaac and Jacob dwelt for a season together. Isaac is not named in the chapter, but he must have been living, for he was 180 years old when he died.

Joseph was born in Mesopotamia, just before Jacob prepared to return to Canaan. Because he was the son of Rachel, his father

shewed a preference for him, which excited the envy of his brethren, and led to much evil. Polygamy was practised then as now in Eastern lands, but it was not God's arrangement. Our blessed Saviour said, "From the beginning it was not so." In every case, where it is mentioned in Scripture as existing in families, we can trace the confusion and sorrow that resulted; and is there not something worth our taking notice of, in the fact that *Leah*, the true and *one* lawful wife of Jacob, lies by his side in the Cave of Machpelah, with *Abraham* and *Sarah*, *Isaac* and *Rebekah*? and that it was from *her* sons, and not Rachel's, that our blessed Saviour in His incarnation, and the Jewish priesthood, descended? "The tribe of *Judah*" and "the sons of *Levi*" have a prominent place both in Church and State throughout all the after history of Israel. But Joseph without doubt excelled his brethren in those qualities of mind and heart which never fail to win affection: his narrative begins with his dreams. Now we must remember that in those days there was no Bible, no written revelation of the Divine will. God spoke unto His people by angels, visions, and dreams. When "a deep sleep fell upon Abraham" 200 years before in that same vale, "the Lord said unto him, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them 400 years." See Gen. xv. 13—21. This remarkable passage unfolds to us deep things. We see why the seed of Abraham could not, in accordance with those righteous laws by which God governs the universe, be put into immediate possession of Canaan, "for the iniquity of the Amorite is not yet full." If ten righteous men could have been found in Sodom, it would have been spared. "The long-suffering of God waited in the days of Noah." The time was come for the revelation made to Abraham to begin to have its accomplishment in Joseph, and *he* "dreams." We need not repeat the dreams, but only notice the effect of them upon his father and brothers. (Verse 11.) Was it the dreams, or a drought that made these brethren wander away to Shechem with their flocks? We know that when the rains are delayed, shepherds in Palestine have still to lead out their flocks far to find pasture, but as Shechem was Jacob's first resting-place, when he returned from Padan-Aram, (Gen. xxxiii. 18—20,) it may be that the brethren preferred that well-watered locality to Hebron. (It is interesting to know that the "Palestine Exploration Fund" is now about to clear out Jacob's well in Shechem, and build a wall

of masonry round to protect it.) Joseph could hardly have remembered the place, for he was but a child when the family hastily left it after the quarrel with the Shechemites. After his wearying journey of more than 60 miles to see his brethren, what a reception he met with! The Midianites and Ishmaelites to whom he was sold, were descendants of Abraham, but not from Sarah; their homes were in Gilead, and the peninsula of Sinai. We hope our friends are familiar with the geography of the Old Testament, for it adds so much to the interest of all its narratives. As those countries were at that time under tribute to Egypt, it is not improbable that the "company with their camels bearing spicery," &c., were carrying down their annual tribute for Pharaoh. We know there was a great demand for *spicery* in Egypt in those days, when embalming the dead was practised, and it appears that a traffic in slaves was unblushingly allowed. We hope that Egypt is about to give up that horrid trade, since its present ruler has taken the decided step of appointing an *Englishman* (Gordon Pasha) to suppress it. We think of this with great gladness.

Joseph fell into kinder hands than many slaves do. "The Lord was with him;" "the fear of the Lord" was indeed his wisdom and strength. Joseph in Egypt at the beginning of Jewish history, and Daniel in Babylon towards its close, (more than 1000 years after,) are two glorious examples. In what respects were their *lives* and *gifts* and very important *influence* similar?

SUMMARY OF MISSIONARY INTELLIGENCE.

For missionary information respecting Breslau see "Jewish Records appended."

LIVERPOOL.

Mr. Warschawski is diligently engaged in sowing the seed of Christian truth "beside all waters," particularly in seeking out opportunities for conversation with individual Jews. The following extract from his journal illustrates how departures from Christian truth react upon Judaism.

Unitarianism an excuse for Jewish unbelief.

"Calling at a Jewish shop, I was received in a friendly manner, and after exchanging a few preliminary observations, soon found myself engaged in a religious discussion. The tradesman referred to was well acquainted with the topics of the day, and seemed well informed generally; but, alas! the

truth as it is in Jesus in many a Jewish home, and, with God's blessing, in many a Jewish heart.

"I am likewise happy to be able to state, that our depôt keeper, Mr. J. Nachmann, has daily attended to his duties, and has faithfully borne his testimony to the truth of the Christian religion to his brethren of the house of Israel. As heretofore, the depôt has been well attended on the Saturday by Jews, who are anxious to hear about Christianity; and it is very rare to hear any blasphemy uttered by those who come, nor is Mr. Nachmann in any way insulted by them. The great opponents with whom we have to contend are the Chief Rabbi and a few of his Rabbinical friends, who, however, have no power to interfere with our work at the depôt, from whence the Word of God is scattered, and God's promise is that it shall not return void."

MISCELLANEOUS ITEMS.

ARYANS AND ISRAELITES.—The extraordinary gulf between Israelitish and Aryan culture becomes more and more evident—the greater the light thrown upon Aryan antiquity. Not only in India, but also in Iran, the people were divided into separate castes. Although Spiegel is of opinion that in Iran these divisions partook more of the nature of separate orders than castes, yet the rights possessed by each of the four classes—priests, soldiers, agriculturists and artizans—were of a nature to show that they must be considered as quite separate sections. Nothing of the kind was perceived among the Israelites. With the exception of the Levites, there is not a trace of distinction of this kind. These distinctions are still more noticeable in family life. In Iran intermarriages in the family were liked. Marriages between sister and brother were frequent, and there are historical proofs that they also took place between parents and children. We know that Artaxerxes II. married his two daughters. But the law of Moses and Israelitish custom abhors marriages of this kind, declaring them unnatural and godless, and stigmatising the single case of the kind recorded in the Bible. (*Deborah*.)—To this may be added that among the Ptolomies in Egypt, too, intermarriages between sister and brother were common, while among the Hebrews not a single case of such a connection can be found.—*Jewish Chronicle*.

RECENT INTELLIGENCE.

Warsaw.—The Rev. O. J. Ellis arrived here March 17th.

MARRIAGE.

Mogador.—On March 10th, at the English Church, by the Rev. J. B. Ginsburg, Mr. Solomon Darmon, Assistant Missionary, to Reina Christina, relict of the late Mr. Costa of London, and daughter of Mr. Assor of Mazagan.

missionary among the Jews, and two other clergymen as witnesses of the work of God among Christians. About one thousand eight hundred to two thousand people attended this meeting, and the Spirit of the Lord was at work. Your missionary was also permitted to hear especially, that love to Israel was awakened in many hearts.

"And how wonderful at times the seed is springing up, where we expected it least. Thus, the other day, owing to Mr. Disraeli's elevation to rank, an opportunity was offered to me of informing large circles of the existence of our mission. Two of the greatest political papers of Germany have not only accepted thankfully my "Dibre Emeth," but have also taken advantage of the contents, and mentioned the source from whence they had drawn it.

"Besides missionary and other religious journals from Germany, Holland and Switzerland report articles of my "Dibre Emeth;" and thus they are supporting my efforts in a most efficacious manner. Only we must not leave off praying and knocking at our Lord's heart; then He hears us, and often above all that we ask or think."

DAMASCUS.

The Rev. H. C. Reichardt writes:—

"In reporting the progress of our boys' school, I am happy to state that after much difficulty in finding a teacher, I was enabled to open it at the beginning of July. As was to be expected, the Chief Rabbi took advantage of my absence to excommunicate our Hebrew teacher, in consequence of which several children left, and the teacher did not come again. Providentially, having foreseen the difficulties that would arise, I had engaged the teacher under a written contract, and as he was a Persian subject, I immediately brought the matter before the Persian Consul-General, charging the teacher with a breach of contract, and requesting the Consul-General to compel his subject to fulfil his written engagement. After a long course of waiting, dallying, bribery and imprisonment, this being the usual Eastern routine, the Persian Consul-General succeeded in forcing the teacher to attend to his duties. He came once or twice, and then disappeared again. At the same time I heard that the Chief Rabbi encouraged the teacher to disregard the order of the Consul. However, the consul's authority was at last too strong for the Chief Rabbi, and our teacher was obliged to give way, and in spite of the threatened excommunication, came regularly to attend to his duties. The number of the Jewish children soon increased, and at the end of September there were twenty-two pupils. I need scarcely say that the instruction, so far, is altogether of an elementary nature, as every one had to begin with the alphabet, and the spelling in Arabic is much more difficult than in English.

"Every second month I have written and published a new fly-sheet, which has been widely circulated, and doubtless read by thousands of Israelites. Thus our small printing press is an active missionary in disseminating the

NORTH-EASTERN DISTRICT.*Secretary.*—Rev. E. C. Dawson, Wynyard-house, North Park-road, Harrogate.

Date.	Place.	Incumbent or Chairman.	Preachers and Speakers.	Serm. or Meet.	Collections.
DURHAM.					
1877.					<i>£ s. d.</i>
Mar. 12	Durham	Rev. G. T. Fox	Secretary	M	9 0 0
13	Sedgefield	Rev. Canon Eden	Do.	S	3 10 9
YORKSHIRE.					
Jan. 14	Huddersfield, Holy Trinity	Rev. J. H. Sharpe	Rev. J. H. Hewlett	S	13 16 0
Feb. 18	Beverley, St. Mary's	Hon. and Rev. F. G. Pelham	Rev. H. A. Macnaghten and Hon. and Rev. F. G. Pelham	SS	14 16 7
	Bishop Burton	Rev. W. Robinson	Rev. W. Robinson	S	0 19 7
	Hirkin	Rev. H. Barnes	Rev. R. W. Fawkes	SS	3 3 6
Mar. 4	Rossington	Rev. J. Scarlett	Secretary	SS	4 4 8
5	Do.	Do.	Do.	SS	3 11 4
11	Cottingham	Rev. H. Pearson	Do.	S	12 11 0
15	Norton	Rev. G. O. Brownrigg	Do.	S	7 0 0
15	Low Harrogate	Rev. E. W. Makinson	Do.	M	3 11 6
18	Sowerby, St. Mary's	Rev. C. E. Lamb	Do.	S	4 15 9
	Do., Parish Church	Rev. A. L. W. Bean	Do.	S	8 1 7
	Do., St. George's	Rev. S. P. Lacock	Do.	S	1 18 0
19	Forest Lane	Rev. Can Crosthwaite	Do.	M	4 15 11
23	Sheffield, St. Mary's	Rev. C. E. Lamb	Rev. M. Wolkenberg	S	13 10 0
25	Friezland, Christ Church	Rev. H. Green	Secretary	SS	12 0 0
26	Sheffield	Rev. S. G. Potter	Rev. M. Wolkenberg	M	4 4 6
	Greasbrough	Rev. W. Byers	Secretary	M	2 0 0
29	Sheffield, Parish Church	Rev. Rowley Hill	Rev. W. H. M. H. Aitken	S	23 2 0
	Wakefield	Rev. N. D. Stratton	Rev. N. D. Stratton	S	5 13 0
31	Sheffield, St. George's	Rev. H. D. A. Favell	Rev. H. D. A. Favell	S	5 10 0

EASTERN DISTRICT.*Secretary.*—Rev. MERVYN ARCHDALL, Mount-pleasant, Newmarket-road, Norwich.

Date.	Place.	Incumbent or Chairman.	Preachers and Speakers.	Serm. or Meet.	Collections.
CAMBRIDGE.					
1877.					<i>£ s. d.</i>
Mar. 1	Wisbeach	Rev. Canon Scott	Secretary	M	3 0 0
28	Ely Cathedral	The Very Rev. the Dean	Rev. Professor Stanley Leathes	S	4 2 0
NORFOLK.					
1876.					
Dec. 3	Blinney	Rev. J. S. Broad	Rev. J. S. Broad	M	1 16 0
1877.					
Mar. 1	East Harling	Rev. T. B. Wilkinson	Rev. J. M. Randall	M	1 13 11
4	Hardingham	Rev. C. S. Isaacson	Rev. C. S. Isaacson and Secretary	SS	6 5 7
	Yaxham	Rev. W. C. Johnson	Secretary	S	3 5 1
	Shipdham	Rev. G. C. Bailey	Do.	S	1 12 11
6	South Creak	Rev. W. Howman	Rev. J. M. Randall	M	2 11 1
7	North Creak	Rev. J. H. Simpkinson	Do.	S	4 3 6
	Norwich (Hebrew Prophetic Class)		Secretary	M	2 4 6
11	Long Stratton	Rev. F. W. H. Jerrard	Do.	M	1 1 2
	Do.	Do.	Do.	N	Non.
	Wacton	Rev. C. Grain	Do.	S	0 13 4
14	Little Walsingham	Rev. W. Martin	Rev. J. M. Randall	S	1 0 1
16	Baton	Rev. W. M. Pigot	Secretary	M	0 16 6
16	Stanhoe	Rev. A. W. Noel	Rev. J. M. Randall	S	2 17 7
18	Sculthorpe	Rev. M. W. Jones	Do.	M	3 3 0
25	Hemphall	Rev. H. Hall	Secretary	S	0 14 9
	Do.	Do.	Do.	M	1 4 8
	Hedingham	Rev. F. C. T. Hobbins	Do.	S	1 6 0
30	Thorpe Hamlet	Rev. E. D. Pierpoint	Do.	S	No ret.
	Hinham	Rev. B. C. Cavell	Rev. J. M. Randall	S	2 12 3
SUFFOLK.					
Jan. 28	Halesworth	Rev. V. J. Stanton	Rev. G. T. Braine	SS	9 14 11
	Chediston	Do.	Do.	S	1 3 0
Feb. 8	Wenhaston	Rev. T. Budd	Rev. John Thorp	M	0 7 0
12	Leiston	Rev. B. W. Raven	Do.	M	0 16 0
13	Barham	Rev. J. Thorp	Do.	M	0 12 0
14	Widleton	Rev. G. Hamilton	Do.	M	1 6 0
20	Westleton	Rev. J. A. Clowes	Do.	M	1 0 0
21	Farnham	Rev. H. H. Phelps	Do.	M	0 12 0
28	Bunwich	Rev. J. F. Nott	Do.	M	0 12 0
Mar. 1	Dennington	Do.	Do.	M	0 7 6
2	Saxmundham	Rev. A. Washington	Do.	M	2 3 6
18	Worlingworth	Rev. F. French	Secretary	S	2 16 7
	Southolt	Do.	Do.	M	1 2 7
	Redfield	Rev. W. T. Pratt	Do.	M	0 13 0
22	Yoxford	Rev. H. Parr	Rev. John Thorp	M	1 2 0
24	Gosbeck	Rev. W. H. Attwood	Revs. G. Langley, G. Yonge, & Sec.	M	0 19 0
30	Leiston	Rev. B. W. Raven	Revs. B. W. Raven and John Thorp	SS	2 2 0

SOUTH-EASTERN DISTRICT.

Secretary.—Rev. J. B. BARRECLOUGH, 4, Elgin-villas, Elgin-road, Croydon.

Date.	Place.	Incumbent or Chairman.	Preachers and Speakers.	Serm. or Meet.	Collections.
HAMPSHIRE.					
1877.					£ s. d.
Mar. 6	Winchester	Bishop of Guildford	Rev. A. Baring-Gould and Secretary	M	4 9 4
30	Stratton	Rev. M. E. Lyon	Rev. M. E. Lyon	SS	3 3 0
	Corhampton	Rev. H. E. Fleming	Rev. H. E. Fleming	S	4 9 0
ISLE OF WIGHT.					
4	Shanklin	Rev. G. W. Southouse	Revs. G. W. Southouse & W. B. Cole	SS	5 7 0
26	Ryde, St. James'	Rev. W. H. Redknapp	Rev. W. H. Redknapp	SS	16 8 0
26	Do.	H. Brock, Esq.	Rev. H. A. Stern	M	5 3 6
KENT.					
9	Sandgate	Rev. F. J. Jones	Rev. E. C. Dawson	M	2 16 0
11	Maldstone, All Saints'	Rev. D. D. Stewart	Rev. D. D. Stewart and Secretary	SS	16 4 6
	Teston	Rev. C. F. Cobb	Secretary	S	3 8 3
	Ramsgate, Christ Church	Rev. J. E. Brennan	Rev. J. E. Brennan	SS	20 2 4
12	Maldstone, St. Paul's	Rev. N. Dimock	Secretary	M	1 4 6
30	Rochester, St. Nicholas'	Rev. E. S. Hill	Revs. H. A. Stern and W. H. Wright	SS	11 4 0
	Chatham, St. Paul's	Rev. J. E. White	Secretary	S	0 13 7
	Brompton, Trinity Church	Rev. D. Cooke	Rev. C. H. Banning	F	3 13 4
	Egerton	Rev. W. Ayerst	Revs. W. Ayerst and J. Forbes	SS	1 12 7
SURREY.					
26	Felsham	Rev. T. P. Hill	Secretary	SS	1 1 7
26	Do.	Do.	Do.	M	0 5 6
30	Chiddingfold	Rev. L. M. Humbert	Rev. L. M. Humbert	S	1 6 0
SUSSEX.					
11	Chichester, St. Pancras'	Rev. G. Cavill	Revs. G. Cavill and W. J. Adams	SS	8 6 0
	Do., St. John's	Rev. F. Gell	Revs. F. Gell and W. J. Adams	SS	8 18 4
	Oving	Rev. A. P. Birrell	Do.	SS	1 10 0
	Sennicotts	Rev. G. Cavill	Rev. W. J. Adams	S	5 15 0
	Bathbourne	Rev. E. W. Pierpoint	Revs. H. A. Stern and W. H. Wright	SS	26 8 8
12	Chichester	Rev. G. Cavill	Revs. W. Burnett and W. J. Adams	MM	5 3 6
	Bathbourne	Mr. F. Outram	Revs. H. A. Stern and J. Miller	M	4 13 7
18	Icklesham	Rev. Preb. Churton	Rev. H. A. Stern	FE	5 0 0
	South Malling	Rev. C. D. Smith	Secretary	SS	5 3 6
	Barcombe	Rev. A. Allen	Rev. C. D. Smith and Secretary	SS	2 2 0
19	Lewes	Rev. W. Richardson	Secretary	M	3 14 6
	Hurstpierpoint	Rev. C. H. Borror	Rev. H. A. Stern	M	3 4 1
20	Newhaven	Rev. C. D. Smith	Do.	M	2 15 0
30	Hove	Rev. W. Kelly	Rev. G. Hewitt	S	4 1 7
	Hurstpierpoint, Parish Ch.	Rev. C. H. Borror	Rev. C. H. Borror	S	4 15 0
	Do., St. George's	Do.	Rev. J. Hannington	S	1 10 0
	Do., Mission Room	Do.	Rev. W. Andrews	S	1 0 0

METROPOLITAN DISTRICT.

Secretary.—Rev. G. T. BRAINS, 16, Lincoln's Inn Fields, W.C.

Date.	Place.	Incumbent or Chairman.	Preachers and Speakers.	Serm. or Meet.	Collections.
ESSEX.					
1877.					£ s. d.
Mar. 18	Walthamstow, St. Mary's	Rev. T. Parry	Secretary	SS	10 19 6
HERTFORD.					
4	Stanstead	Rev. C. Pratt	Secretary	SS	5 0 3
18	Little Amwell	Rev. Barclay Bevan	Rev. J. Barclay, LL.D.	SS	17 18 0
	Stapleford	Rev. J. Barclay, LL.D.	Rev. H. S. Roberts, LL.D.	SS	3 6 7
MIDDLESEX.					
25	Highbury, St. Augustine's	Rev. Gordon Calthrop	Rev. Gordon Calthrop	SS	44 0 0
30	Chester-sq., St. Michael's	Rev. J. Fleming	Rev. J. Fleming	SS	24 12 0
	Islington, St. Andrew's	Rev. A. J. Bridgeman	Rev. M. Wolkenberg	S	6 6 0
	Do., Chapel of Ease	Rev. J. Strickland	Revs. J. Strickland and W. J. Adams	SS	12 16 1
	Holloway, St. James'	Rev. W. B. Carpenter	Revs. H. A. Stern & W. B. Carpenter	SS	14 1 6
	Do., St. Anne's	Rev. W. H. Chambers	Rev. W. H. Chambers	S	3 10 10
	Do., St. Barnabas'	Rev. J. Webster	Rev. J. Webster	S	3 4 1
	Upper Holloway, St. Paul's	Rev. F. J. Chavasse	Rev. J. Chavasse	S	2 17 2
	St. Pancras, Parish Ch.	Rev. Canon Thorold	Rev. Canon Thorold	S	2 4 7
	Westminster, St. Margaret's	Rev. Canon Farrar	Revs. H. H. Montgomery and M. Wolkenberg	SS	10 0 0
	Haverstock Hill, St. Andrew's	Rev. H. J. Carter	Secretary	S	4 15 8
	Stockwell, St. Michael's	Rev. H. Thompson	Rev. U. Davies	S	13 15 2
	North Brixton, Christ Ch.	Rev. J. McC. Hussey	Rev. C. Campe	S	9 4 0
	Hornsey Rise, St. Mary's	Rev. F. J. Gunner	Rev. E. Gunner	SS	8 17 3
	Denmark Hill, St. Matthew's	Rev. G. K. Flindt	Rev. J. W. Marshall	SS	28 17 7
	Stepney, St. Thomas'	Rev. A. W. Cribb	Rev. A. W. Cribb	S	2 13 6
	Muswell Hill, St. James'	Rev. E. Cachemaille	Rev. E. P. Cachemaille	SS	3 11 1
	Clerkenwell, St. Peter's	Rev. B. Oswald Sharp	Rev. B. Oswald Sharp	S	1 13 6
SURREY.					
13	Lambeth, St. Thomas'	Rev. J. R. Stacey	Secretary	M	2 10 0
18	Upper Norwood, St. Paul's	Rev. W. H. Graham	Revs. H. Symmons and F. Smith	SS	24 0 7

NORTH-WESTERN DISTRICT.

Secretary.—Rev. C. GODFREY ASHWIN, 31, Heywood-street, Chesham, Manchester.

Date.	Place.	Incumbent or Chairman.	Preachers and Speakers.	Serm. or Meets.	Collec- tions.
CHESHIRE.					
1877.					<i>£ s. d.</i>
Jan. 21	Dukinfield, St. Mark's	Rev. W. Hemill	Rev. W. Hemill	SS	No ret.
Jan. 24	Do.	Do.	Mr. Rosenzweig	M	No ret.
Feb. 11	Stockport, St. Peter's	Rev. E. C. Turner	Secretary	S	4 10 8
	Weston	Rev. E. Yonge	Rev. Dr. Foggi	SS	1 10 0
18	Chester, All Saints'	Rev. F. Anderson		SS	4 5 4
	Do., Christ Church	Rev. E. D. Thomas		SS	5 10 0
	Do., St. Paul's	Rev. H. Falloon		S	6 4 6
	Do., St. Peter's	Rev. J. H. Acheson		S	9 6 8
19	Chester	Rev. C. Cay		M	3 19 0
Mar. 11	Wharton	Rev. W. E. E. M. Bull	Revs. T. France-Hayhurst & C. Cay	SS	7 19 3
	Mossley	Rev. W. E. E. M. Bull	Rev. W. E. E. M. Bull	SS	4 7 9
CUMBERLAND.					
Jan. 28	Kirkcubbin	Rev. W. Golling	Rev. W. Golling	S	1 10 0
ISLE OF MAN.					
Mar. 30	Peel	Rev. J. Stowell	Rev. J. Stowell	S	1 5 2
LANCASHIRE.					
Jan. 28	Bolton, St. Paul's	Rev. B. Cassin	Rev. Burman Cassin	SS	12 18 2
Feb. 18	Southport, Christ Church	Rev. Can. Clarke, D.D.	Rev. Canon Clarke, D.D.	SS	36 8 3
	Do., All saints'	Rev. Dr. Porter	Do.	S	12 6 0
	Do., St. Paul's	Rev. W. Millington	Rev. W. Millington	S	7 18 7
	Manchester, Albert Memorial Church	Rev. D. Ellison	Secretary	S	None.
22	Bolton, St. George's	Rev. N. Jones	Rev. M. Wolkenberg	M	
Mar. 1	Ashton, St. James'	Rev. J. B. Dixon	Mr. Rosenzweig	M	3 1 0
	Hurst, Book School		Rev. A. Armitage	M	0 10 0
	Haslingden	Rev. W. Champneys	Secretary	S	6 12 0
5	Southport	Rev. Prob. Cross	Rev. Dr. Porter, C. H. Banning, and Secretary	M	5 17 1
	Do.	Rev. Canon Clarke	Rev. C. H. Banning	M	3 10 3
14	Penwortham	Rev. Can. Rawtorne	Secretary	M	1 11 8
18	Blackburn, St. Paul's	Rev. B. Thompson	Rev. P. H. Hart	S	4 8 7
23	Salesbury	Rev. P. H. Hart	Rev. R. Thompson	SS	5 2 0
25	Scotforth	Rev. W. Armitage	Rev. W. Armitage	S	1 19 0
26	Oldham, St. Mark's	Rev. A. Hewlett, D.D.	Secretary	M	2 14 7
30	Astley	Rev. T. A. Stowell	Rev. T. A. Stowell	S	5 6 10
	Salford, Christ Church	Rev. T. Chapman	Rev. T. Chapman	SS	10 10 0
	Chadderton	Rev. E. C. Macleure	Rev. E. C. Macleure	SS	6 5 0
	Habergham Eaves	Rev. S. Y. Bradshaw	Rev. S. Y. B. Bradshaw	S	2 3 2
	Hulme, St. Stephen's			S	No ret.
NORTH WALES.					
Feb. 23	Kerry, Montgomeryshire	Rev. W. Morgan	Rev. G. Cuthbert	SS	5 12 0
SHROPSHIRE.					
Jan. 14	Smethcott	Rev. G. K. Elleston	Rev. G. K. Elleston	S	1 5 3
Feb. 18	Shrewsbury, St. Almond's	Rev. C. E. Wightman	Rev. C. E. Wightman	SS	12 16 0
	Do., St. Julian's	Rev. J. Colley	Rev. M. Wolkenberg	S	6 12 10
	Bicton	Rev. E. Lloyd	Rev. J. Colley	S	2 0 0
	Leaton	Rev. E. V. Figg	Rev. G. Wolkenberg	SS	6 0 0
	Oswestry	Rev. Canon Evans	Rev. Canon Evans	SS	13 3 0
	Macleure	Rev. G. E. Yate	Rev. H. A. Stern	SS	13 13 6
19	Shrewsbury	Rev. J. Colley	Rev. M. Wolkenberg	M	5 4 6
	Do.	F. Sandford, Esq.	Revs. M. Wolkenberg & R. T. Barnes	M	4 0 8
WESTMORELAND.					
Mar. 4	Burnside	Rev. W. Jones	Rev. W. Jones	SS	9 2 2
11	Burton	Rev. W. Chastel de Roinville	Secretary	SS	8 6 0
	Milnthorpe	Rev. T. F. Raikes	Do.	S	3 5 0

CONTRIBUTIONS RECEIVED AT THE SOCIETY'S HOUSE,

From March 18th to April 17th, 1877, inclusive.

*. All Remittances should be made payable to Mr. B. BRADLEY, the Society's Accountant. Bankers' Drafts, or Money Orders on the General Post Office, to be crossed Messrs. WILLIAM DEACON, AND CO.

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A Lover of Israel	2	0	0
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Cotton, Miss Ella H.	2	0	0
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Winter, Mrs., Albion-road, Hammer- smith	0	8	11
Young, Master H. R., Shirley-house, Blackheath	0	14	1

ASSOCIATIONS.

Abergavenny, by Rev. H. Peake... ..	13	17	0
Abingdon, by Miss Dewe	11	14	0
Alford, by Rev. J. H. Oldrid	34	2	1
Do., Wainfleet br., by Rev. D. Winstone	7	12	3
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Alverstoke, by Rev. Canon Walpole	11	4	0
Amberley, by Mrs. Whitehead	24	1	11
Ambleside, by Rev. Dr. Hebert	11	14	0
Appleby and Kirkby Stephen, by Ven. Archd. Boutflower	18	8	8
Do., for Temporal Relief Fund	2	0	0
Do., for Widows' and Disabled and Retired Missionaries' Fund	1	0	0
Arrow, by Rev. B. Stannus	11	13	11
Ashby de la Zouch, by T. B. Dalby, Esq. Ashton-under-Lyne, by Mr. John Bowker	4	0	0
.....	17	1	0
Aylesbury, by Rev. F. Young	15	1	3
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Bedford, by Rev. J. J. Rew	41	2	1
Do., for Hebrew Old and New Testament Fund	0	10	6
Do., for Hospital at Jerusalem Fund	0	10	6
Bepton, by Rev. N. McGrath	0	16	6
Bermondsey, by Rev. L. Tugwell	0	10	0
Beverley, by Rev. G. Swift	35	5	7
Bildeston, by Rev. J. Gedge	8	15	0
Bingley, by Rev. A. P. Irwine	1	13	6
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Do., St. Margaret's br., by Rev. H. A. Nash	2	0	7
Bishop's Auckland, by Rev. C. Grant	0	6	5
Blackburn, by Thomas Hart, Esq.	37	2	0

Blackheath and Lee Ladies', by Miss

Bunce	47	18	0
Do., for Temporal Relief Fund... ..	0	5	0
Do., St. Michael's, Blackheath- park, by T. A. Bussell, Esq.	23	3	10
Do., do., by General Clarke	3	0	0
Bloxwich, by Rev. J. Barrow	3	15	0
Bolton, St. George's, by J. Morris, Esq.	50	6	1
Do., St. Paul's, by Rev. B. Cassin	20	4	4
Boston, by Rev. John Brown	48	14	4
Boulogne-sur-Mer, by Rev. C. Beauclerk	1	0	0
Bradford, by Messrs. J. Rand & Sons	7	2	6
Brailles, by Rev. T. Smith	3	10	0
Brenchley, by Mrs. C. Storr	9	19	0
Bridlington Quay, by Rev. George Carcy, D.D.	28	18	8
Bristol, by E. W. Bird, Esq.	134	16	7
Broadwater and Worthing, by Mrs. Charles Ough	47	3	4
Bromsgrove, by Mr. G. Kings	3	10	3
Bromyard, by Miss Dadawell	1	15	0
Buckingham, by Rev. E. L. Smith	22	18	7
Bungay, by H. Bellman, Esq.	1	7	9
Burley-on-the-Hill, by Mrs. Langley Hardy	2	2	6
Burton-on-Trent, by R. S. Elliott, Esq. Do., Christ Church Missionary Association, by James Allen, Esq.	17	1	6
.....	45	13	5
Bury St. Edmund's, by Miss Lankester	40	11	2
Camberwell, by Mrs. George Puckle Do., Christ Church, by Rev. R. O. T. Thorpe	28	7	6
.....	3	15	0
Cambridge, by E. B. Birks, Esq.	151	13	10
Do., Wisbech br., by Rev. Canon Scott	30	3	8
Canterbury, by Rev. M. T. Spencer	79	6	8
Carlisle, by James Reddish, Esq.	57	13	3
Do., by Legacy of late Miss Mary Ferguson	19	19	0
Carmarthen, by W. J. Williams, Esq.	3	16	0
Carnarvon, by Miss F. Roberts	3	11	6
Castle Donington, by Rev. J. G. Bourne	2	2	0
Chapel-en-le-Frith, by Rev. G. Hall	12	10	6
Chart Sutton, by Charles Neve, Esq.	2	2	0
Chelsea, Park Chapel, by J. Gigner, Esq.	45	0	7
Chester and Cheshire, by Miss Wim- peris	57	6	0
Do., Birkenhead br., by Mrs. Gathorne	100	3	10
Do., Christ Church, Cloughton, by Right Rev. Bishop Alford	10	0	0
Chesterfield, by Rev. T. W. Drury	11	2	4
Do., Baslow br., by Rev. J. Stockdale	4	2	6
Do., Curbar br., by Rev. T. F. Salt	4	13	4
Chew District, by Rev. C. W. M. Boutflower	18	17	7
Chichester, by F. W. Gruggen, Esq.	61	0	6
Do., for Temporal Relief Fund... ..	1	10	0
Chiddingfold, by Rev. L. M. Humbert	1	5	0
Chiddingly, by Rev. John Scale	2	17	6
Chilvers Coton, by Rev. G. R. Pen- nington	7	2	4
Chippenham, by Rev. E. C. Awdry	17	14	3
Chorley, Alderley Edge, by Rev. J. W. Consterline	19	3	10
Cirencester, by R. Mullings, Esq.	2	0	0
Clapham, St. James', by Rev. Aubrey C. Price	43	11	6
Do., St. Paul's, by Miss Robinson	12	16	0
Clapham, Yorks., by Rev. J. M. Ward	1	0	0
Colchester and East Essex, by Rev. Henry Caddell	195	12	0
Do., for Hospital at Jerusalem Fund	0	10	6
Do., for Temporal Relief Fund... ..	0	5	6
Cookley, by Rev. M. J. Bickerstaff	23	15	0

Corhampton, by Rev. H. R. Fleming	11	6	9	Gurnsey, for Hospital at Jerusalem Fund	0	6	8
Corsham, by Rev. G. Linton	10	2	6	Do., for Temporal Relief Fund	3	19	2
Cottingham, by Rev. C. Overton	13	5	10	Guildford, Haalemere br., by Miss			
Cove, by Rev. F. Sotham	1	16	1	Penfold		1	15
Crewkerne, by W. Sparks, Esq.	10	0	6	Do., St. Mary Shackleford br., by			
Do., by Rev. J. S. Stubbs	10	11	6	Rev. J. Hector Robinson		1	5
Crosthwaite, Keswick, by J. Fisher				Gwersylt, by Mrs. Irven		4	0
Crosthwaite, Esq.	7	15	2	Gypsy-hill, Christchurch, by Rev.			
Do., for Hospital at Jerusalem Fund	1	0	0	R. Allen		3	3
Cucklington, by Rev. W. S. Tompkins	1	5	0	Hadley, by Miss Hughes		11	2
Cullompton, by Rev. L. F. Potter	17	5	4	Halesworth, by Rev. V. J. Stanton		30	0
Dalton, All Saint's, by Rev. Dr.				Hanford, by Rev. S. J. Compton		1	4
Pinnock	14	3	4	Harrow, by F. N. Maltby, Esq.		0	10
Darlaston, by Rev. J. Richardson	1	3	6	Do., by Miss Wotton		2	6
Darlington, by Rev. A. H. Hughes	6	16	6	Harrow Weald, by Rev. E. J. Knight		5	0
Do., for Hebrew Old and New				Haslingden, by Rev. W. Champneys		5	2
Testament Fund	5	15	0	Hastings, by Mrs. Nevill		138	10
Datchet, by Mrs. Bird	2	0	0	Hatfield, St. Mary's, by Rev. Colin			
Derby and Derbyshire, by Mr. W.				Campbell		2	2
Briddon	91	3	0	Havering, by Rev. W. B. Cope		14	6
Do., Ashbourne br., by Mrs.				Hawes, by Mrs. Whaley		4	1
Buckston	39	5	3	Heaton Norris, by Chas. Duckers, Esq.		2	7
Do., Ashbourne br., Alstonfield,				High Harrogate, by Rev. W. W.			
by Rev. W. H. Purchas	11	17	6	Gibbon		28	18
Do., Edale br., by the Church-				High Wycombe, by Rev. J. Poulter		6	13
wardens, per Rev. C. G. Ashwin	3	0	1	Holcombe, by Rev. H. Dowsett		5	1
Do., Quarndon br., by Mrs.				Huddersfield, by Rev. G. Hough		60	14
Chadwick	2	0	0	Hull, by John P. Bell, Esq., M.D.		124	7
Devizes, by Rev. J. Hart Burges, D.D.	14	2	8	Do., for Widows' and Disabled			
Devon & Exeter, by Rev. John Jane	148	14	0	and Retired Missionaries' Fund		1	0
Do., for Temporal Relief Fund	0	11	0	Hungerford, by Rev. J. B. Anstice		3	0
Devonport, by Rev. Pitt Johnson	11	10	0	Huntingdon, by Rev. J. Hart Davies		39	4
Dewsbury and Gomersal, by Fredk.				Icklesham, by Rev. Preb. Churton		7	0
Billis, Esq.	12	7	6	Ipswich, by Rev. G. Stokes		30	4
Diocese of Fredericton, Trinity				Ireland, by R. Collins, Esq.		1700	0
Church, St. John, New Brunswick,				Do., for Hebrew Ch. at Jerusalem		2	0
by W. M. Jarvis, Esq.	17	11	0	Do., for Hospital at Jerusalem Fund		0	10
Doncaster, by Rev. J. C. Robinson	82	9	0	Do., for Jewesses' Institution at do.		7	10
Dorchester, by G. Curme, Esq.	116	6	0	Do., for Hebrew Schools' Fund		3	10
Do., for Temporal Relief Fund	5	14	6	Iale of Man, by L. G. Howard, Esq.		61	15
Dorking, by Miss Flood	30	15	0	Islington, by J. Spurling, Esq.		4	15
Dover, by W. Lake, Esq.	1	0	0	Do., St. Augustine's, br., by ditto		54	6
Dudley, by Miss Scilliam	1	7	0	Do., St. Anne's, Poole's-park, br.,			
Dunstable, by Rev. F. Hose	10	1	0	by Mrs. Ewan		5	19
Durham, by J. Shields, Esq.	40	3	0	Do., St. Jude's, Mildmay-park, by			
Eastbourne, by Rev. B. W. Pierpoint	73	4	3	Mrs. Macrae		43	6
East Teignmouth, by Rev. H. C.				Do., St. Paul's, Upper Holloway			
Deshon, M.D.	1	0	0	br., by Rev. F. J. Chavasse		2	17
East Tisted, by Rev. F. Howlett	3	13	0	Iver, by Rev. W. S. Ward		1	10
East Twickenham, St. Stephen's,				Jersey, by Martin M. Bull, Esq., M.D.		24	16
by Rev. F. J. C. Moran	1	0	6	Do., for Hospital at Jerusalem Fund		0	2
Edensor, by Mrs. Walker	6	12	9	Do., for Jewish Converts' Relief			
Edlington, Wilks, by Miss Burridge	2	4	0	Fund at Jerusalem		0	10
Edmonton, by Mrs. Taylor	4	14	6	Kendal, by J. C. Braithwaite, Esq.		30	3
Egerton, by Rev. W. Ayerst	9	8	8	Kensington Ladies', by Miss A. M.			
Elj, by Very Rev. the Dean	4	2	0	Litchfield		20	7
Ewell, by W. M. Walters, Esq.	14	11	0	Do., for Jewesses' Institution			
Exhall-cum-Wixford, by Miss Cub-				at Jerusalem		2	10
berley	3	1	4	Kettering, by Mrs. Chettle		0	12
Falmouth, by Mrs. Hooper	3	0	0	Keynham, by Rev. J. H. Gray		8	16
Fareham, by Rev. F. Smith	29	4	0	Kingswinford, by Rev. A. G. Girdle-			
Faringden, by Rev. H. Barne	29	13	9	stone		5	17
Farnworth, by Rev. G. Holloway	8	4	0	Knarborough, by Rev. Canon			
Felday, by Rev. T. P. Hill	2	13	3	Crosthwaite		67	4
Feltham, by Miss E. M. Browell	4	13	0	Knighton, by Mrs. F. Hopkins		1	0
Finchley, Christ Church, by Rev.				Lambeth, St. Thomas', by Rev. J.			
H. Stephens	6	6	9	R. Starey		8	14
Flect, by Rev. W. H. Plummer	12	1	8	Lancaster, by A. Seward, Esq.		23	10
Friezland, Christ Church, by Rev.				Do., for Temporal Relief Fund		6	16
T. Green	18	12	1	Langley, by Rev. W. Laing		4	1
Glanlyn, by Mrs. W. H. G. Mann	2	0	0	Leamington, by Edward Burr, Esq.		0	7
Glastonbury, St. Benedict, by Rev.				Lechlade, by Rev. R. V. Whitby		5	10
W. Allnutt	2	6	4	Leeds, by W. Ferguson, Esq.		71	11
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Liverpool, for Temporal Relief Fund	0 14 7	Penrith and Barton, by Rev. J. R. Wood	16 7 0
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Louth, by Miss F. D. Allison	27 18 9	Pleck, Walsall, by Rev. C. H. Townshend	4 12 0
Do., for Temporal Relief Fund	1 0 0	Plymouth and Stonehouse, by Rev. H. Marriott	78 8 11
Luton, by Rev. J. O'Neill	16 4 5	Pocklington, by Rev. J. H. Wicksteed	1 0 6
Lydney, by Rev. W. H. Bathurst	2 2 0	Pontypool, by Rev. J. C. Llewellyn	3 13 6
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Maida-hill, Emmanuel Church, by Mrs. Ward	50 5 5	Portebello, N.B., Board of Missions, by J. M. Coterill, Esq.	1 5 0
Do., for Temporal Relief Fund	2 2 0	Portsea, St. John's, by Rev. J. Knapp	1 4 0
Manchester and Salford, by Joseph Rice, Esq.	318 8 0	Poslingford, by Rev. H. Jarvis	2 10 11
Do., by Dr. T. Drayton Grimké	11 12 0	Preston, by Rev. W. F. Newton	29 10 5
Do., Whalley Range br., by Rev. T. H. Gill	4 8 6	Prestwold, by Rev. J. H. Killick	0 7 9
Manchester, St. Catherine's, by Rev. A. Haworth	12 4 3	Quebec, Canada, by W. H. Tapp, Esq.	2 10 0
March Baldon, by Rev. E. Walters	1 0 0	Raithby, by Rev. T. Greenland	0 13 6
Market Drayton, by T. Heath, Esq.	15 15 9	Ramsgate, by Rev. J. E. Bremen	58 9 7
Market Harborough, by Sir W. De Capell Brooke, Bart.	3 17 0	Reading, by Arthur W. Sutton, Esq.	211 16 2
Market Rasen, by Rev. J. A. Leicester	5 14 11	Do., for Hebrew Old and New Testament Fund	0 15 6
Martock, by Rev. E. A. Salmon	1 7 6	Do., for House of Industry at Jerusalem Fund	0 10 6
Melton Mowbray, by Mrs. Latham	10 17 5	Do., for Jewesses' Institution at do.	2 3 0
Minchin Hampton, by Rev. E. C. Oldfield	4 7 2	Do., for Temporal Relief Fund	1 0 0
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Morton, by Mrs. Buddicom	1 11 0	Do., for Jerusalem Mission Fund	1 1 0
Mossley, by Rev. W. E. E. M. Bull	4 7 9	Do., for Temporal Relief Fund	1 0 0
Muswell-hill, St. James', by Rev. E. P. Cachemille	4 12 1	Rochester, Strood, and Chatham, by Rev. C. H. Banning	20 8 1
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Do., for Temporal Relief Fund	0 10 0	Ryde, by Dr. J. T. O. Johnston	49 13 9
Newport, St. Paul's, Monmouth, by Rev. Dr. Wrenford	4 5 6	Saffron Walden, by S. Leverett, Esq.	5 19 0
Newport, Isle of Wight, by Mr. Isaac Golden	18 7 4	Do., for Hebrew Schools' Fund	4 12 6
Nicc, by Miss Paynter	63 18 10	Salisbury and South Wilts, by M. H. W. Devenish, Esq.	07 10 6
Do., for Hospital at Jerusalem Fund	6 0 10	Do., for Hospital at Jerusalem Fund	1 8 6
Do., for Hebrew Schools' Fund	6 0 10	Saltley, by Rev. F. Williams	0 10 0
Norfolk and Norwich, by J. S. Skipper, Esq.	537 18 9	Sandown, by Rev. F. C. Fowler	2 16 6
Do., for Jewish Converts' Relief Fund at Jerusalem	6 10 0	Saxmundham, by Rev. John Thorp	96 6 0
Norfolk and Norwich Ladies', by Miss Barcham	346 15 9	Sedgefield, by Rev. Canon Eden	3 11 4
Do., Juvenile br., by Miss Bignold, for Hebrew Schools' Fund	61 14 6	Shaftesbury and Cann, by Rev. J. Veysey	5 9 4
Northam, by Rev. M. D. Dimond	10 19 6	Shardlow, by Rev. J. Eaton	5 15 4
Churchward	19 12 6	Sherborne, by Miss Ridout	14 11 0
Northampton, by Rev. Canon Robson	0 7 6	Do., for Temporal Relief Fund	1 1 0
Do., for Temporal Relief Fund	9 18 6	Sheriff-Hales with Woodcote, by Rev. H. O'Rourke	11 9 6
Northiam, by Rev. J. O. Lord	68 10 3	Shrewsbury, by Rev. J. Colley	66 16 6
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Ormskirk, by Mr. T. Hutton	2 1 0	Southern Lakes, by Rev. H. S. Callender	45 19 10
Overton, by Rev. T. Flood	184 5 6	Do., for Hospital at Jerusalem Fund	0 10 0
Oxford, by Rev. Canon Linton	18 12 0	South Kensington, by J. Goldingham, Esq.	2 2 0
Penge, by Rev. D. McAnally		South Molton, by Rev. F. King	8 3 0
		Southport, by W. Harrison, Esq.	139 1 4
		Do., St. Peter's, Birkdale br., by Rev. F. Cooper	2 1 6
		Southwark, St. Peter's, by Rev. W. M. Mungeam	3 4 0

Sowerby, Halifax, by Rev. A. L. W. Bean	19	5	3	Whitchurch, by Rev. W. M. Dudley	7	12	0
Stanwell, by Rev. R. Parry Burnett	2	2	0	Whitechapel, St. Mary's, by Mr. C. Fillingham	1	16	6
Stapenhill, by E. D. Stead, Esq.	50	0	0	Whitehaven, by Miss Murray	14	12	6
Stockbridge, by Rev. W. Druiitt	4	2	6	Whittlesea, by Rev. W. Waller	2	12	0
Stockport, by Rev. E. C. Turner	5	5	0	Wickwar, by Rev. R. J. Lyon	3	7	0
Do., by J. Chetham, Esq.	3	6	6	Wigton Rural Deanery, by Rev. R. Wood, jun.	2	2	0
Do., St. Thomas', by Mrs. Corvan	7	4	6	Wimbledon, by Mrs. Townsend	26	4	0
Stonegate, by G. Courthope, Esq.	7	0	6	Winchester, by F. I. Warner, Esq.	97	15	0
Stourbridge, by Mrs. Taylor	5	19	3	Do., Bishop's Waltham, by Rev. W. Brock	10	10	0
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St. Andrew's - by - the - Wardrobe, with St. Ann's, Blackfriars, by Rev. C. F. Chase	3	2	0	Winashill, by Rev. R. G. D. Frampton	4	16	0
St. Andrew's, Haverstock-hill, by Rev. H. J. Carter Smith	8	2	11	Winterbourne, by Mrs. E. Fisher	3	14	6
St. Andrew's Mission, Notting-hill, by Rev. John B. Beers	1	0	6	Withiel and Bodmin, by Mrs. W. Vyvyan	9	7	0
St. Austell, by Mrs. Alfred Ball	2	11	10	Woburn, by Rev. H. W. Southey	12	10	10
St. Giles', Holy Trinity, Little Queen-street, by A. Cribb, Esq.	3	1	6	Wolverhampton, St. Paul's, by Rev. J. Darbyshire	20	11	3
St. Leonard's-on-Sea, by Mrs. Leslie	109	6	11	Do., St. Jude's, by Rev. S. C. Adam	5	0	0
Do., for Hebrew Schools	0	10	0	Do., St. Mark's, by Rev. G. Everard	11	5	1
Do., for Temporal Relief Fund	1	1	0	Do., St. Philip's Penn Missionary Association, by Rev. W. Dalton	25	0	0
St. Paul's Young Men's Missionary Society, at Messrs. Hitchcock, Williams and Co., by Mr. H. Bone	9	4	0	Do., St. George's, by Rev. E. Geare	9	19	9
St. Pancras', by Rev. Canon Thorold	7	4	7	Woodbridge, by Rev. T. H. Edwards	10	18	5
Do., St. Bartholomew's, by Rev. R. J. Bird	1	10	3	Woodstock, by Miss Raine	4	4	0
St. Thomas' Liberty of the Rolls, by Rev. J. H. Moran	0	14	6	Woolwich, St. Thomas', by Rev. J. K. Quartermain	3	14	2
St. Thomas', Arbour-square, by J. J. Chalk, Esq.	2	13	6	Worcester, by Rev. F. G. Lugard	6	6	0
Streatham and Brixton-hill Ladies', by Miss Shears	2	0	0	Do., by Rev. J. Hamilton Davies	70	13	9
Stroud and Neighbourhood, by Miss M. A. Gillson	21	2	9	Workington, by T. Crosthwaite, Esq.	4	0	6
Sudbury, Suffolk, by Mrs. Fell	3	13	0	Worlingworth, by Rev. F. French	3	19	2
Sunderland, by Rev. C. S. Collingwood	25	6	0	Worten and Marston, by Rev. A. E. Aldridge	4	3	6
Swansea and Gower, by Mrs. Charles Bath	13	9	1	Wrentham, by Rev. J. Abbott	6	4	6
Swindon, by Miss Bailly	4	18	6	Yeovil, by W. Hunt, Esq.	25	10	2
Sydenham, Holy Trinity, by H. Leake, Esq.	28	9	6	York, by William Gray, Esq.	235	3	7
Do., by Miss Cowley	0	10	0	LEGACIES.			
Thame, by Rev. E. B. Corbett	39	14	6	Davenport, Miss Elizabeth, late of Malvern Wells, Worcester; Albert Brown, of Belle Vue-terrace, Great Malvern, and John Newall, of Liverpool, Esqrs., Exors., per J. H. Whatley, Esq., Malvern	50	0	0
Ticehurst, by G. Courthope, Esq.	2	17	6	Howell, Mrs. Mary Beasley, late of Wolverton Cottage, Wolverton, near Merc. Wils; Charles Higgett, Esq., M.D., of Field-house, Richmond-road, Montpelier, Bristol, and R. H. Taylor, Esq., of the Old Bank, Tiverton, Exors.	50	0	0
Tiverton, by Rev. E. Baker	46	0	0	ABYSSINIAN MISSION DONATION.			
Tonbridge, by Miss J. Pierce	12	12	6	From Friends at Kornthal, by Mr. J. M. Flad	3	10	9
Torquay, by Miss Lanfear	233	3	7	HOSPITAL FOR POOR SICK JEWS AT JERUSALEM. DONATIONS.			
Do., for Temporal Relief Fund	3	2	6	F. P., Ramsgate	0	5	0
Tutbury, by Miss Jackson	0	10	0	From Friends in Adelaide, by the Rev. W. B. Andrews, St. Bartholomew's Parsonage, Norwood, Adelaide, South Australia	2	0	0
Upper Norwood, St. Paul's, by Rev. W. H. Graham	24	0	7	M. L. The Rectory, Donoughmore	0	6	0
Do., by Miss Burges	11	15	6	JEWESSES' INSTITUTION AT JERUSALEM. DONATIONS.			
Wadhurst, by G. Courthope, Esq.	12	16	2	From Friends in Adelaide, by the Rev. W. B. Andrews, St. Bartholomew's Parsonage, Norwood, Adelaide, South Australia	4	0	0
Wakefield, by Rev. W. M. Madden	4	5	6	Maude, Mrs., b. Mrs. Gobat, for the maintenance of a Girl, per Miss Adie, Jerusalem	10	0	0
Do., by Rev. N. D. Stratton	5	15	0	Proceeds of Bazaar, by do.	1	8	6
Walthamstow, by Rev. T. Parry	11	19	1	Society of Friends, by Mrs. Pearson, per do.	5	0	0
Do., by G. T. Pritchard, Esq.	10	10	6				
Wanstead, by Rev. G. S. FitzGerald	18	14	4				
Wareham, by Rev. S. R. Capel	1	0	0				
Wellington, Christ Church, Salop, by Rev. T. L. Butler	4	2	0				
Wellington, Somerset, by Miss S. Fox	3	14	0				
Do., by Miss Baker	0	10	0				
West Ashton, by Rev. M. S. Berry	3	0	0				
West Bromwich, by Rev. A. B. Irvine	1	7	6				
Westbury, by Miss Dessie Shorland	3	3	0				
Westleigh, by Rev. S. Thelwall	2	7	10				
Westminster, St. Margaret's, by Rev. J. D. Russell	17	0	10				
Weymouth, by E. F. Elliot, Esq.	42	3	3				

THE JEWISH RECORDS

OF THE

London Society for Promoting Christianity amongst the Jews.

MAY, 1877.

BRESLAU.

It is a significant fact that the Reformed Jews, while discontented with antiquated Rabbiniism, are also profoundly dissatisfied with their own reforms. This is a ground of hope for the Missionary to the Jews, who may thence take courage in presenting to their consideration "the glorious Gospel of the blessed God," in which the highest aspirations of man's nature are abundantly anticipated and satisfied. Such is the thought suggested by the following extracts from the journal of the Rev. J. De le Roi :—

JEWISH ATTENDANCE AT THE MISSION SERVICES.

It is a very pleasing fact, that our missionary services on Sundays are attended more regularly by Jews than formerly, and that among these Jews who attend are elder persons as well as younger ones. Listening to the Word, without being permitted to interrupt, has a particular blessing. For in the course of conversation the sting thrown into a heart is often drawn out again by subsequent discussion. Just recently I had occasion to notice this in several cases, and experience has confirmed the conviction I have had during my ten years of missionary work, that discussions have only a secondary importance in our endeavours. For instance, I have noticed that there is not a single Messianic prophecy the meaning of which Jewish cunning does not endeavour to strip of its genuine meaning. As it is hopeless to prove the existence of God to a heart averse to God, so is it hopeless to bring a Jewish heart, which inwardly struggles against truth, to the knowledge of Christ by Messianic passages. It has seldom given me any difficulty to silence Jews by a superior dia-

lectic, but notwithstanding I have always seen, that whenever their reason was beaten, yet the hearts, which had no longing for salvation, continued taking objection to what they were not able to give any motives for. When there is no realizing sense of sickness, the physician is not wanted; and, indeed, our modern Jews are more destitute of this sense of need than their ancestors. On the one hand, worldliness governs them in a way hardly to be believed; but on the other hand, they persevere with pharisaical pride in believing themselves to be the best and greatest, the most important and sublime, people in the world. Of course, they are very ready to condemn the old Talmudical fashion, for they think they have reached a higher stage of Jewish perfection; but one must not suffer oneself to be deceived by the professions they make. Whatever they say in this respect is negative, and not positive at all. I might illustrate this by examples. In the course of conversation a Jew said, "Thanks to God, that we are rid of priests' government at present. Among the Jews Moses established such a government; though it is evident that sacrifices, for instance, were only in-

vented in order to give meat to the priests," &c. Another said to me, on meeting him before the synagogue on the Succoth feast, I must not wonder at my meeting him there; but he really could assure me that he never entered the synagogue, but that being the day whereon they remember the dead, piety had induced him to make an exception to his rule. A third, a very learned man, who had repeatedly called upon me, confessed he liked to have intercourse with me, because he never had heard before, either from a Christian or from a Jew, such an impartial judgment about Judaism as from my mouth. But notwithstanding they all confessed, as soon as I tried to touch their heart, that in the bottom of their soul they had only known a worldly aim, and that their religion did not embrace eternal things. This state of things renders the mission work among modern Jews so difficult. To be entertained and interested, so far as their reason is concerned, they do not object to; and if the missionary is satisfied with only awakening such an interest on religious matters, he will meet with many opportunities. But in the same way as a great many Christians treat religious questions as a matter of mere interest, and thus never come to a real self-examination, so is it with Jews in general. The missionary in this view does not succeed at all, but only gives new food to the old Adam.

THE EXISTENCE OF THE JEWISH MISSION A CONTINUAL ADMONITION TO CHRISTIANS.

But, notwithstanding all this, the existence of a Jewish mission is undoubtedly felt in large circles; and from this at least the good results that the questions are brought home, whether we Christians have a duty towards Israel, and whether the danger our people manifestly is threatened with by the influence of the Jews, is only to be removed by our trying zealously to lead them to our common Saviour.

A ROMAN CATHOLIC LADY SUPPORTING OUR WORK.

After one of my recent sermons, a Roman Catholic lady called on me, and said that, in spite of being a true Catholic, she had yet for some time attended my services; for after having entered our church on one occasion by chance, she had felt that such sermons would prove conducive to the peace of her soul. And having experienced this

blessing, she desired to give a contribution for our work. Saying this, she handed me some money. I embraced the opportunity of preaching Christ to her, and impressed it on her heart, that "Christ alone" is the barrier separating us from the Roman Catholic Church. But she in great simplicity answered, that "Christ alone" is also the centre of her Church, and she attended my sermons only because "Christ alone" was their real essence. She was not to be persuaded that there is such a difference between our Church and hers.

SAD EFFECT OF VISCOUNT AMBERLEY'S BOOK ON THE JEWS.

For the present, the Jews are very much delighted with the miserable book of Viscount Amberley: "An Analysis of Religious Belief." The shameful way in which the author takes the part of the Jews against the Saviour, and treads under foot His holy person, meets with much applause among the Jews, and we may learn therefrom how little the disposition of most of them has altered since their forefathers exclaimed, "Crucify him, crucify him." Pharisaism, but in a modern shape, is still prevailing among the Jews. Of course, it is not any longer the pride of fulfilling God's commandments, but the haughty elevation of the Jewish person and the Jewish tribe through which this Pharisaism is manifesting itself at present. Self-conceitiveness has, if possible, increased in comparison with former times; self-delusion has taken a more dreadful form; and since the time of Christ the Jews have never been so far from true self-knowledge and humility as to-day. In addition to this, from many sides, incense is scattered to them. Celebrated, learned, but unbelieving men, and, what is still more lamentable, faithful Christians, contribute to nourish their pride by most foolish flatteries. Whereas formerly people prevented the Jews from coming to Christ by persecutions and cruelty, or when, as at present, Roman Catholics especially are provoking them by miserable superstitions, so others sin against them by praising them to the utmost. The consequence of this is, the Jews not feeling themselves in want of a Saviour and of the forgiveness of sin through His grace, refer to those testimonies of unbelieving as well as believing Christians, that they are, although without a Redeemer, perfect people. Therefore, those who love Israel with a true love are

called upon to enter into the struggle with the proper arms of justice and righteousness. Thanks to God, many friends of mine agree with me in this point more and more, and among them many who formerly differed from me in their views on Jewish missionary work. Thus four valuable missionaries, of different societies, expressed by letter their satisfaction, that in my reports about Judaism, and in my addresses to the Jews themselves, on the one hand, I testify that Christ is the one thing needful for Jews as well as Christians; and that, on the other hand, "I write with soberness, without flourish of trumpets, and above all without glorifying the sinful Jewish flesh." Yes, I openly confess that a great obstacle to our mission work results from such a false glorifying of the Jews. Just for this reason a great many Jews are not pleased with the simple and earnest preaching of salvation by grace alone; and yet there is no other way which leads to everlasting life. In our country most Jews, agreeing with Viscount Amberley, are willing to confess that their forefathers looked for a political Messiah; and many of them agree that Jesus of Nazareth could only be considered as a religious and political criminal. But they also do not forget to add, that now the Jews are not in want of such a political Messiah, inasmuch as without such a person they are in the way to see all their desires and requests complied with.

MOVEMENT AMONG THE JEWS IN RUSSIA.

In Russia the state of things is different; for just now old Talmudical Messianic thoughts have taken possession of many Jewish minds in a very remarkable degree. In Southern Russia a great many Jews are convinced, that with the oriental troubles and the threatening war of Russia, the moment has arrived when the Messiah is coming in order to take His people to Canaan. God grant that the hopes of those Jews may prove a means to open the eyes of many among them to look for the true Messiah.

THE NATURE OF OUR MISSION WORK.

We missionaries, in the meantime, may be compared with the sentinels upon the watchtower. With the witnesses, and

especially the missionaries, lifting up their voice over the whole field, upon which the dry bones of Israel are scattered about, they have begun to be enlivened. And if thus only a new life of Israel's flesh has been awakened, while the breath is wanting—nay, if for the present the flesh may boast against the spirit, yet we know that the vivifying power of God will not suffer to end in flesh what it has begun among the scattered Israel, in order to build a new temple for the Holy Ghost. The first part of the prophecy we see fulfilling before our eyes; and this ought to encourage us for the future, although actually we are doing nothing but a preparatory work.

And yet this work is not fruitless. Thus it has been one of my sweetest experiences this year, that I have been privileged to see again and again souls getting courage for active work among the Jews. A lady, who became acquainted with my efforts, felt such a sympathy for Israel that she took up her pen for it. A family of our town has repeatedly arranged little representations, to which friends were invited, on condition of paying something for our mission. And a very pious Christian lady, who regularly attends our services, has entered into a religious correspondence with several Jews and Jewesses.

Thus by various methods the Lord promotes the cause of His Gospel among Israel, and in whatever way it may be met, at any rate His saving work is done, and the proof given that still it is the will of our Saviour to seek and to save that which is lost.

JEWISH INQUIRERS.

Since I became a missionary among Israel I was never permitted to do such a continual work on Jewish souls as this year. The three inquirers, who have been under my daily instruction for months, found themselves drawn into a struggle, which, as they felt clearly, required an entire breaking with their past and entering upon a new life. Often, indeed, I perceived that what had been hardly won was in danger to get lost again, because every further step carried with it new and more painful trials. And yet I could not do anything to facilitate their decision in any way; in order to preserve them from an imaginary conversion, and not to reproach myself that the last state of these men had become worse than the first. Therein I

was to make the earnest as well as the blessed experiences, which St. John describes, chap. vi. 65—69. The most enthusiastic in the beginning of my three inquirers when the Gospel only gave him sweet food, left the Saviour when a bitter cup of trial was put before him. Having proved always an obedient son to his parents, he often reflected on what his parents would say in case he left Judaism in order to embrace Christianity, that dreadfully hated religion! He knew very well the necessity of loving God above all, and, therefore, the duty of confessing the Christian faith openly. Notwithstanding, he thought it possible both to win Christ, and yet not to lose his parents, and so he led himself into temptation. While his faith was still weak, he entered into correspondence with his parents, and would not leave off to do so in spite of my advice to defer it until he openly had confessed Christ. The consequence was, as I had foreseen, that love to his parents and family proved stronger than that to his Lord. Finally, to win Christ, and to give up his parents, appeared quite unbearable to him. Therefore, he left Breslau for Leipzig, in which town he hopes to forget what had touched his soul so very much. But he will not be able to suppress the remembrance of it for ever, for the Lord Himself, when his time has come, will, we may hope, deprive him of his false peace. The struggle then will begin again; and God grant that he may not resist the Holy Ghost.

The other two inquirers, on the contrary, have gradually learned to yield to the Lord, although He has led them through very painful ways indeed. But in these cases also I have made the experience, that the Lord in His wisdom loads many Jews with one burden after another before they take the decisive step of entering the Christian Church; and thus He offers them the opportunity of examining themselves whether they are sincere in their intention. Very few of the Jews I have known come to the Saviour have been led pleasantly and sweetly to the Lord before their baptism; most of them have been obliged to pass through a fiery furnace, that it might become clear whether there was gold in them or only dross.

The eldest of my inquirers, F—, is a very gifted man, and, to judge from his testimonials, which I have seen, he was considered among his Jewish

brethren in Galizia as very learned. But in Breslau he had to pass through a real school of humiliation. I told him, that for the present he must abandon the idea he had entertained of becoming a missionary to the Jews. First, he had to make it his daily task to become a true child of Christ; and, at present, it was not certain whether he would be able ultimately to instruct others in religious things. The Lord alone has to decide on his being able to become a labourer in His vineyard; but he, for his part, must not desire to call and to send himself. Whenever he heartily came forward as a sincere disciple of Christ, he would make up his mind, in case it is the Lord's will, to persevere in his present occupation for his whole life; but that if he could not bring himself to follow Christ in this way, he was not worthy of Him. F— understood the meaning of this very well, but the old Adam rebelled. Then the Lord visited him with sickness. For weeks he was painfully confined to his bed, and could not earn any money. At last he met with a kind reception in a Christian hospital. There he saw with his own eyes, in the brethren who nursed him, how Christian faith renders its disciples humble and happy in sacrificing life in the service of Christ. This living sermon made a deep impression on his heart, and ever since he has tried to become an obedient, humble, and quiet follower of Christ.

The younger friend of this inquirer, J—, had also many a struggle to undergo. A disease of the heart has troubled him very much, and almost deprived him of the ability to carry on his work. Besides this, he had to suffer a great deal from the rudeness and mockery of his master and companions. Indeed, he was to learn to believe without feeling or seeing. But in the hours of inward affliction he implored the Lord, with prayer and tears, and thus he was saved in time of temptation. Especially the word, "He that believeth shall not make haste," proved a wonderful source of strength to him, and he was enabled by faith to lay hold upon it.

London Society for Promoting Christianity amongst the Jews.

IT is requested that all communications upon the business of the Society, whether containing remittances or otherwise, may be addressed thus:

TO THE SECRETARY, LONDON SOCIETY'S HOUSE,

No. 16, LINCOLN'S INN FIELDS, LONDON, W.C.

All Remittances should be made payable to Mr. B. BRADLEY, the Society's Accountant. Bank Drafts, or Money Orders upon the General Post Office, to be crossed Messrs. WILLIAMS, DEACON, AND CO.

THE SECRETARY begs thankfully to acknowledge the receipt of the undermentioned packages, viz.:—

For the Jerusalem Mission.

A Bale addressed to the Rev. D. A. Hefter, containing Miscellaneous Clothing, from the Rev. Thos. Fulcher, Parsonage, Old Buckenham, Norfolk.

For Constantinople Mission.

A Box from Miss Emery, 72, Friars-place, Reading.

For Wanderers' Home.

A Bale addressed to the Rev. H. A. Stern, from Rev. Thos. Fulcher, Old Buckenham, Attleborough, Norfolk.

THE PRINCIPAL of the Hebrew Missionary College thankfully acknowledges the receipt of some books from Rev. W. H. B. Proby, Mr. P. J. Hershon, and Miss Cox.

THE ANNIVERSARY MEETING

OF THE

HEBREW SCHOOLS,

PALESTINE PLACE, CAMBRIDGE HEATH,

Will (D.V.) be held

On Wednesday, June 6th, 1877.

THE EXAMINATION OF THE HEBREW CHILDREN

WILL COMMENCE AT 1.45 P.M., AND CONCLUDE AT 4.

The former Scholars of the Girls' School will Assemble for Tea at 4.30; and (after Divine Service) the Scholars of the Boys' School for Supper at 8.30.

Divine Service will be held in the Chapel at 6.30;

THE REV. R. B. GIRDLESTONE, M.A.,

Late of the British and Foreign Bible Society, will preach the Sermon.

Just Published, Price 1d., or 10d. per dozen.

ISRAEL'S GLADNESS. Words by the Rev. MERVYN ARCHDALL, B.A., Association Secretary of the London Society for Promoting Christianity amongst the Jews; and Music by J. DOWNING FARRER, Norwich.

Copies may be had of the Author, Mount Pleasant, Norwich; or at the Society's House, 16, Lincoln's Inn Fields, W.C.

OPERATIVE JEWISH CONVERTS' INSTITUTION

PALESTINE PLACE, CAMBRIDGE HEATH, LONDON, E.

THE ANNIVERSARY SERMON

Will, God willing, be preached on Thursday Evening, May 10, at the Episcopal Jews' Chapel, Palestine Place, Cambridge Heath, by the Rev. BISHOP CLAUGHTON, D.D., Archdeacon of London, Chaplain General to the Forces. Divine Service will commence at Seven o'Clock.

THE ANNUAL MEETING

Will be held on Friday Evening, May 11, at the City Terminus Hotel, Cannon Street, E.C. The Chair will be taken at Half-past Six o'Clock.

Tickets of Admission to the Meeting may be obtained from—

The Secretary, 12, Palestine-place, Cambridge Heath, E. ;
London Society for Promoting Christianity amongst the Jews,
16, Lincoln's Inn Fields;

Messrs. Hatchard and Co., 187, Piccadilly;

„ Nisbet and Co., 21, Berners-street, Oxford-street;

And from any Member of the Committee.

OPERATIVE JEWISH CONVERTS' INSTITUTION

PALESTINE PLACE, CAMBRIDGE HEATH, E.

The Secretary thankfully acknowledges the following Amounts recently received from Auxiliaries:—

London and its Vicinity:—			Hastings and St. Leonards, by Mrs.		
St. Magnus, London Bridge, by			Nevill	1	10
Rev. A. I. McCaul	10	10	Hereford, by Rev. R. Powell	1	0
Bexley, by Miss Fontaine	1	1	Ireland, by Mr. R. Collins	1	0
Alresford, New, by Miss Hunt	0	10	Jersey, by Dr. Martin Bull	2	0
Barnstable, by Mrs. W. C. Hall	0	10	Leamington, by Mrs. Havergal	3	0
Bath, by J. E. Batho, Esq.	11	19	Louth, by Mrs. T. D. Allison	1	0
Birmingham, by Rev. G. Tonge ...	7	4	Manchester, by Rev. R. C. Stiles and		
Brighton, by H. Hebbert, Esq.	2	1	Rev. J. W. Consterdine	6	0
Bristol and Clifton, by Miss Hender-			Norfolk and Suffolk, by Mrs. Ayerst	26	0
son and Mrs. Boutflower	21	5	Reading, by A. Sutton, Esq.	2	0
Chapel-en-le-Frith, by Rev. G. Hall	1	0	Redhill, by Mrs. D. A. Taylor	0	0
Cheltenham, by Miss Harrington			Retford, by Mrs. H. Lambert	2	0
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Cheshire, by Miss Wimperis	4	11	Southsea, by Miss E. A. Gibson	0	0
Clare, by Miss Brown	0	10	Thornton-in-Lonsdale, by Mrs. H. S.		
Colchester, by Rev. H. Caddell	0	10	Humphreys, for Clothing	7	0
Devon and Somerset, by Rev. B. W.			Tunbridge Wells, by Col. Hebbert ...	2	0
Seville	14	10	Welwyn, by Miss Kemble	0	0
Dulverton, by Rev. F. T. Bassett ...	1	1	Weymouth, by R. H. Eliot, Esq. ...	1	0
Guildford, by Captain J. R. Rodd, R.N.	2	0	Yeovil, by Miss E. Greenham	2	0
			York, by W. Gray, Esq.	2	0

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THE JEWISH INTELLIGENCE

A
MONTHLY REGISTER OF THE
LONDON SOCIETY
FOR PROMOTING CHRISTIANITY AMONGST
THE JEWS.

CONTENTS.

PROCEEDINGS AT THE SIXTY-NINTH ANNIVERSARY.

Speeches delivered by	PAGE
The Noble Chairman.....	122
The Right Rev. Bishop Crowther	123
The Rev. G. S. Karney.....	127
The Rev. W. H. Falloon.....	129
The Rev. J. Eustace Brennan	133
The Rev. H. A. Stern	139
The Rev. J. Fleming	146
Lectures to Educated Jews	148
Miscellaneous Items	149
Recent Intelligence	150
Association Notices	151
Anniversaries of Auxiliary Associations	151
ABSTRACT OF THE SIXTY-NINTH REPORT	153

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London Society for Promoting Christianity amongst the Jews.

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THE SECRETARY begs thankfully to acknowledge the receipt of the undermentioned packages, viz.:—

For Constantinople Mission.

A Box from Mrs. Hunt, Springford, Shirley, Southampton.

CONSTANTINOPLE.

THE REV. C. S. NEWMAN states that the distress in Constantinople is daily increasing; trade being at a stand-still, the paper currency almost valueless, and articles of necessity at famine prices. He entreats the friends of Israel to send help to the Society's station at the capital.

Contributions in money, and men's and women's clothing, may be forwarded to the Society's Office, 16, Lincoln's Inn Fields.

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THE JEWISH INTELLIGENCE:

▲ MONTHLY REGISTER

OF THE

London Society for Promoting Christianity amongst the Jews.

JUNE, 1877.

PROCEEDINGS AT THE SIXTY-NINTH ANNIVERSARY.

THE ANNUAL SERMON before the Society was preached on Thursday evening, May 3rd, at St. GEORGE'S CHURCH, Bloomsbury, by the Right Rev. CHARLES PERRY, D.D., late Bishop of Melbourne. He took his text from Rom. xi. 25—36. Collection :—£10.

A number of the friends of the Society breakfasted together at Exeter Hall, on Friday morning, May 4th, and an appropriate address was subsequently delivered by the Rev. Professor BIRKS, M.A., Hon. Canon of Ely, and Vicar of Holy Trinity, Cambridge.

THE ANNIVERSARY MEETING was held on the same day, in the Large Room, Exeter Hall. Previous to the commencement of the proceedings, the Hebrew children connected with the Schools sang the "Hosanna" and several other pieces of sacred music. The chair was taken at 11 o'clock by the Right Hon. the EARL of SHAFTESBURY, the President of the Society, and amongst those present were—

Bishop Perry, Archdeacon Dealtry, Rev. Prebendary Auriol, Canon Garbett, Revs. Dr. Nolan, W. Gibbon, W. O. Purton, J. Richardson, H. Thompson, Canon Birks, G. E. Tate, L. Tugwell, Philip Browne, G. K. Flindt, Dr. Hodgins, E. Maxwell, E. J. Speck, J. H. Sharpe, C. H. Banning, J. Burrows, W. R. Ogle, W. H. Graham, J. H. Moran, C. B. Snepp, W. Davies, G. E. Yate, J. L. Sampson, A. B. Burton, J. W. Mills, T. D. Halsted, W. Ayerst, G. R. Simpson, R. Cousins, F. Paynter, E. H. Bickersteth, F. Goe, F. M. Harke, F. Howlett, E. H. Southwood, G. Stokes, W. Horne, J. Cohen, E. Lombe, R. Kennion, M. N. Walde, T. Smith, W. J. Adams,

W. Warren, Dr. Roberts, G. T. Braine, H. Symmons, E. C. Dawson, C. G. Ashwin, H. A. Stern, J. H. Brühl, J. B. Barraclough, M. Archdall, J. Mayo, General A. Clarke, V.P., Colonel Elliot, C.B., Colonel the Hon. Strange Jocelyn, Sir Charles Lowther, Bart., Captain Knox, R.N., Lieutenant-Colonel Macdonald; Messrs. T. R. Andrews, G. Arbuthnot, Beattie, J. Hawkesworth, F. J. Knox, F. N. Maltby, E. Ormerod, J. G. Sheppard, J. Spurling, M. Sutton, W. Tolle-mache, W. N. West, &c.

The Rev. C. J. GOODHART (Hon. Secretary) read the 31st chapter of the Book of Jeremiah, commencing at the 27th verse, and then offered up prayer. The children having then sung a hymn,

The Rev. FREDERICK SMITH, the Secretary, said he had been requested to announce that, in consequence of the state of the health of Mrs. Fremantle, the Dean of Ripon was unable to be present. He had further to state that a telegram had been received from the Rev. Canon Clarke, regretting that on account of a sudden bereavement in his family, he could not take part in the proceedings. The Rev. E. Brennan and the Rev. J. Fleming had, however, kindly consented, at a short notice, to supply the blanks which these absences had created. The Rev. Gentleman then proceeded to read an Abstract of the Report.

THE NOBLE CHAIRMAN then briefly addressed the Meeting. If I had anything to say, his Lordship observed, or anything of special importance, I would say it with all my heart; but I may remark, as I did at the Meeting of the Bible Society, that I think at ordinary anniversaries the time should not be taken up by the Chairman, unless there be some special reason why he should speak, and that the time should be given up to those who come from a distance to instruct us with their knowledge or exhortations. Do not believe that if I hesitate to make a long speech it is from indifference or from any want of interest in the cause, for every hour makes it of deeper value, and if any one were indisposed to the cause of the Jews, the Jews at the present moment will take good care that it shall not sink into insignificance. By God's providence they are cropping up in all directions, and there is no part of the earth where the Jews are not acting some prominent part, and it is remarkable, as has been stated in the Report, that there

are large aggregations of Jews and of Jewish wealth around Jerusalem. The Eastern Question before us reminds me of a similar position in which England stood at the time when Lord Aberdeen was Prime Minister, and when the Government were in great difficulties as to what should be done for the pacification of Syria. I remember talking to him on the subject, and saying to him, "You are in great entanglement—you have got a land without a people; cannot you look further, and see if you have not a people without a land." His Lordship observed that the matter was "well worthy of consideration." The time has now cropped up again, and we have now the question of a land without a people and a people without a land, and I cannot but think that we have indications of the fulfilment of prophecy being near at hand, and that it requires all our co-operation and prayers that we may be allowed to see the grand completion of that foretold so many generations ago. As there is a long list of speakers, I will not occupy your attention further, but call upon the Right Rev. Bishop Crowther to move the first Resolution.

The Right Rev. Bishop CROWTHER then rose and said:—My Lord, ladies, and gentlemen,—The Resolution which has been put into my hands reads as follows:—"That the Report of which an abstract has been read, be received, printed, and circulated under the direction of the Committee: and that this Meeting, whilst thankfully acknowledging the blessings which God has graciously bestowed upon the operations of the Society during another year, recognises the call for renewed exertion on behalf of God's ancient people, and appeals to the Christian Church for increased liberality in order that the Society's labours may be extended, and to the clergy and the universities to provide men, of missionary zeal and devotion, to engage in the blessed work of proclaiming the Gospel of Christ to the scattered seed of Abraham." We in Africa know nothing of the Jews personally, but we know the Jews scripturally. It was by the Scriptures that we were informed that there was a people called the Jews, and very often in the course of conversation amongst those persons who are scattered about on the West coast of Africa, and engaged in commercial business, when talking about literature and science, and other interesting matters, and questioning the truthfulness of the Bible, we have heard it said that the Pentateuch could not be true—that the Book of Genesis could not be true—and many other assertions of a like nature. We, my

Christian friends, are not literary men, for we have no book, no literature whatever. We have to learn our alphabet from the English alphabet, and therefore are no judges in this matter. But one thing is plain to us. When we read from Genesis to Deuteronomy we observe that there are many things which, whether invented or whether real, we cannot but believe have a good foundation. People may argue about the origin of the world, and whether God made only one man and one woman. These things are beyond our comprehension ; but when the Bible goes on to speak of the flood, and states that Noah had three sons, one of whom was called Shem, another Ham, and the third Japhet, we find that those men who argue that the Book of Genesis cannot be genuine, all admit that there were three such brothers, and they say to us that we are the sons of Ham, and that God has pronounced this curse upon us: "The servant of servants shalt thou be" to both his brethren. Now, was that an invention? And if so, is there existing a nation called Ham? Is there a nation called Japhet? And is there a people descended from the family of Shem? When we see and consider these things we shake our heads, and say that we cannot be guided by any other light than that of the Holy Scriptures which are put into our hands. And then again we come to a particular man who was called Abraham. His history was certainly a strange one, and his family was particularly singled out from amongst all others, and the family springing from Abraham was traced on to the land of Egypt, and was conducted in a miraculous manner to the land of Canaan. Now, whether the miraculous deliverance from Egypt be a forgery, or whether their deliverance from the bondage of Pharaoh be an imaginary notion, we believe that there was a people who existed in the land of Canaan. How they got there we do not argue. But it is clear they did get there. There are these and other things which we deduce from Scripture which do not make us believe all that these people say in all their wise and philosophical arguments. When the children of Israel were in the land of Canaan, God by the mouth of Moses gave special laws—laws judicial, ceremonial, and moral. These godly laws, as well as the ceremonial laws, bore upon certain subjects which affect every individual more or less. Amongst these laws and regulations was established this injunction, "Remember the Sabbath-day, to keep it holy." Well, the Sabbath must then have existed, and must have been in practical operation, because the law was given to insure its being kept regularly and

holily. But there were some other directions. There was the Sabbatical year. During the Sabbatical year there were some things also to be done. During that year the people were not to sow their land, nor till their ground, but they were "to let it rest and lie still." Surely Moses did not say those things of his own accord and his own ingenuity, in order to secure a control over the people. When it was inquired, What shall we eat in the seventh year? it was promised that the Lord would yield to them sufficient during the six years for the seventh. Could Moses himself pretend to give such a command and make such a promise? Surely no man could have undertaken to do such a thing. But in the seventh year had the Jews at any period to complain that their food had failed in the sixth, or that there was not sufficient for them to live upon during the seventh year? I have not met with in any book I have read, nor have I heard from those who object to the authenticity of the Pentateuch, that the Jews complained that they had nothing to eat, and that the promise had failed. I do not read the works of Voltaire or the works of others of that class of writers. They are not in my line. But I read the Bible, and I say to them, "You may disbelieve the Bible, but when you argue that the Bible cannot be true, you forget that there is existing a people called the Jews and why they were scattered over the face of the earth. They were separated because God was much displeased with them and scattered them from the City of Jerusalem, which was trodden on by the Gentiles. The Jews are wandering in every nation, without a king, without a master." If such a people as the Jews exist, I cannot see how, in the face of these facts, any one can say that the Scriptures, the Bible, or the Pentateuch can be false and not true. And again, my Christian friends, they that overlook these things should remember that, by the blessing of God, the Jews were to be the keepers of the oracles of God, and they were the keepers of these oracles. From the time of Moses to the time of Christ they kept these oracles, and everything remained as it was until Jesus Christ came, although through their blindness they had not acknowledged the Messiah. They did not understand the spiritual Messiah. If they had known who He was, they would not have rejected the King of Glory. However, He was rejected, and the Jews were scattered over the face of the earth. Consequently, the keeping of the oracles, which had been committed to the Jews, was afterwards committed to the Gentile nations, and the Gentile Protestant nations have become the

keepers of the oracles of God ; and the promise that was made to the Jews that God would bless them if they were obedient to his law and commandments, which they were not, was transferred to another nation. In reading the Book of Deuteronomy, we find the promise that, if the Jews were obedient to God's law and commandments, they should be successful in everything they did, that they should never borrow from any nation, but that every nation should borrow from them. Now, my friends, see where the blessing has been turned. When I was coming to this country, during my voyage I asked my fellow-passengers from what nation did the English people borrow money? The reply was, "They do not borrow from anybody." "Do you not borrow from the Spaniards?"—"No." "Do you not borrow from the Portuguese?"—"No." Do you not borrow from the Russians?"—"No." Well, I shook my head. When I got to this country I made the same inquiry, "From what nations do the English borrow money?" and I was told that, instead of England borrowing money from other nations, English money had been dispersed into all parts of the world to the extent of upwards of 300,000,000*l.*, and that England had never borrowed from any nation. It struck me that the prophecy, "You shall not borrow," clearly applies to England. Objectors may say we have nothing to do with the Scriptures. But then I see God's blessing resting upon this nation, because it is a nation which is made the instrument, in the hand of God, to disseminate His knowledge in all the four quarters of the globe. There is America. Some may say the people there are Americans, but I say they are Englishmen. An American gentleman (the Rev. Mr. Townsend) came to our Mission at Abbeokuta, in the interior of Africa. When the people heard that he was an American, they demurred to receiving him. The gentleman told me that he was not to be received because he was an American. I said, "It is very difficult to make any distinction between Americans and Englishmen." He was a missionary as well as myself, and I said, "I will make it all right." I went to the King of Abbeokuta and said, "Here is a new missionary come to our country." The King said, "We don't know him ; we have heard that he is an American, and that they take people from our land for the purpose of compelling them to make tobacco and sugar." I said, "Some of them do, but not all ; this gentleman is the son of an Englishman." As soon as the king heard that he was an Englishman he said, "Let him come, let him come." And it was in consequence of this that the

Baptist Mission was established. The blessing of God is resting upon this scheme because it is instrumental in carrying the Gospel to distant countries—to Africa, to America, throughout the whole of Europe, and to Asia. The Jews must be comforted and supported by your labours, by your constant teaching, and by your sending Biblical men to teach them to know the Messiah whom they rejected. The fulness of the Gentiles has certainly come. When the expression was used, England was not a Christian nation, America was not a Christian nation, Germany was not a Christian nation; but now, through the Providence of God, England has become the faithful depository of the faith as it was once delivered to the saints.

The Rev. G. S. KARNEY: My Lord Shaftesbury, Rev. fathers and brethren, and Christian friends, I have great pleasure in seconding this Resolution. It speaks of thankfulness for the past, and hopefulness for the future. When we consider how little has been done by Christians in general, and the Church of England in particular, for the Jews, we ought to be grateful to think how that little has been crowned with abundant success. Renewed exertions are forced upon us in connection with this work among the Jews. Is there not indeed a call for exertion to be found among the special signs of our times? We read in Holy Scripture that Jerusalem shall be trodden under foot "until the times of the Gentiles be fulfilled." We have heard how the Jews are asserting themselves in every part of the world. Can it be said that Jerusalem is now, as once she was, trodden under foot? Is she not now rising from the dust? What does that mean? It means that "the times of the Gentiles" are drawing to a close. Then our time of opportunity, the time of our responsibility, is shortening, and therefore we should work now with greater activity. Look at the Palestine Exploration Fund. Look at the gradual return of the Jews to Palestine, and the repopulating of the Holy Land. Look at their increasing desire to take landed property in Palestine. Can any doubt that the Jews are asserting themselves among the nations of the earth? Are not these things a call to us to make known to them the riches of Christ? Again, is there not great call for exertion on behalf of the Jews in our own ecclesiastical condition? Turn which way we will we see difficulties in our path. What is it we fear in the Church of England? It is Sacerdotalism. What is sacerdotalism, and why is it so much to be dreaded? Is it merely a departure from the line marked out for us by the Fathers

of the Protestant Reformation? It is that, and it is much more than that. The reason why we should dread sacerdotalism is this—because it seems to pluck the crown from the brow of our Lord to adorn that of the priest. Because it seems to derogate from the honour of the Redeemer, and to give to man a part of the work which is wholly and exclusively His. What is the great remedy for sacerdotalism? What but the study of God's Holy Word? And the study of it, I venture to suggest, especially in connection with this Jewish subject. Take the Epistle to the Hebrews, for example, written to Jews on Jewish topics. There you find argument which crushes sacerdotalism utterly and entirely. And I take it, that if God's Word had been more carefully studied, in connection with God's dealings with the Jews, sacerdotalism would never have reached the height it has reached now. We see another call for renewed exertion on behalf of the Jews in the example of our evangelical forefathers. Mark the leaders of the evangelical revival at the beginning of this century. Let us read the lives of Charles Simeon and Edward Bickersteth, and let us see how with them the dealings of God with Israel formed, not a mere incidental topic, but an essential part of the divine economy. This matter concerns not only the operations of this Society in London. We must go deeper than that. We must go down to the family circle, and urge fathers and mothers to train up their children in the wonderful story of God's chosen people. There was a time when in many English homes the Jewish Missionary Box was brought out on Sundays as part of the worship of the day. In this respect I believe England has been on the decline, and our young people, never having been taught the great lessons of Israel's history, God's hatred of idolatry, His faithfulness to His Word, and the typical nature of the Old Dispensation, have gone forth without armour, without defence, and have been shot down by the first arrow of sacerdotalism, infidelity, or scepticism, that has come across their path. When I consider our obligations to the Jews, and our misdeeds in the past, I see here also great cause for exertion in the future. I do not know whether your attention has been called to a recent article in *The Times* newspaper on the Massorah, explaining why we had no such ancient manuscripts of the Old Testament as we have of the New. What is the reason why we have not in our possession more of the ancient manuscripts of the Old Testament? The reason is that the Christians in the middle ages seized the ancient manuscripts of the Jews and burnt

them in cart-loads at a time. On one day in the year 1244, no less than 24 cart-loads of ancient manuscripts were burnt in the streets of Paris. So that you see we have not only disobeyed Christ's charge to be His witnesses to Israel by shewing them the truth of Christian doctrine and the purity of Christian life, but the hands of Christian persecutors have staid them in the fulfilment of their special function, as keepers of the "Oracles of God." Was there ever such a breach of trust as this? Let me say, further, I see cause for renewed exertion in behalf of Israel in the near prospect of the second coming of our Lord Jesus Christ. We know that His second coming is connected with His promise towards Israel. We have heard much lately of the possibility of the Church of England being disestablished. The Jews will never be disestablished. You may depend upon that. I understand there is great difficulty in reaching the upper classes of the Jews. Let them have, not only our money, but our men; yes, our best men, men full of faith and of the Holy Ghost, men of sound learning and calm judgment, men of culture, men of mind, and I can assure you our best men will find their match, and more than their match, in the intellect and gifts of the sons of Zion. The best intellects of our day may turn out and do good by going to this glorious work. I have now only to second, with great pleasure, the Resolution which has been moved by the Right Reverend Bishop.

The Chairman put the Resolution, and it was carried unanimously.

* The Rev. W. H. FALLOON, in rising to move the second Resolution, said: My Lord, and Christian friends,—It is with much diffidence that I stand up to propose the second Resolution, because I see around me so many men older and better fitted to do so than myself; but I take it that the Committee have asked me to propose this Resolution in order to show that when the time comes that our fathers should lay aside the banner of this Society which they have so long borne, other and younger men, their sons, are ready to come forward and take up the banner and carry it on to future triumphs. Believing this to be the case, I gladly respond to the call of the Committee, and I rejoice that my first appearance in Exeter Hall should be in support of the promotion of Christianity among the Jews. I do believe that in God's order the Jew is first.

Reference has been made by Bishop Crowther to the three sons of Noah—Shem, Ham, and Japhet, and I think it is an interesting circumstance that we should see on this platform to-day to propose the three resolutions representatives of those three races of the world. The Resolution I have to propose is—"That this Meeting, regarding the existing conditions of the Jewish nation both politically, socially, and religiously, as presenting features of special interest indicative of great changes which may be anticipated in its relationship to the world at large, views the present aspect of affairs in the East with more than ordinary solicitude, believing that whatever issue may affect the power which holds the land of the Jew, must also have a corresponding influence upon the people to whom that land has been promised as a sure inheritance. It would, therefore, at this crisis, especially commend the Society's Missionary work to the fervent prayers of the Christian Church, reminding the friends of Israel that the same Word which promises the land, also contains the yet more important declaration, that the time will come when 'all Israel shall be saved.'" My Lord, I think I should unduly occupy the time of this Meeting if I should make the slightest attempt to cover the wide ground of this Resolution. I might speak upon the political aspect of the question. I might refer to the Eastern Question, with which the Jews are intimately connected, as the burning question of the day, and which is now attracting the eyes and attention of the nations of Christendom towards the East. I might refer to the progress of civilization, which has for so many centuries rolled westwards, but which seems to be turning back to its cradle in the East. I might speak of the Crimean war, with all its interesting associations connected with the house of Israel, and shew that from that war came the possibility that the Jews might again become the possessors of property in the Holy Land. I might speak of the survey of their land, by which it is being prepared for the occupation of its people. I might also speak of the re-occupation of the land of Israel by the Jews, and show you how this has been brought about by God's providence in many ways, and especially by the new conscription law passed in Russia. The Jews are now leaving that country by thousands, and settling in the land of Israel. I might speak of the gradual disintegration of the Turkish Empire from the time the first fatal shot was fired at Navarino to the present time, when the tribes of the north are gathering like the eagles to devour the carcass of the sick

man. But I pass over these things, and also over that part of the Resolution referring to the social relations of the Jews; I wish rather to speak of the religious aspect of the question. The spiritual condition of the Jews is one of the deepest interest. I know of nothing that could call more loudly for Christian sympathy and help. The Mosaic economy, with its sacrifices and ceremonies, pointed to the coming of the Messiah. But that economy was connected with particular time and place, and apart from these the Jewish economy loses its power and meaning. Now confessedly the time of the coming of the Messiah has passed by. No longer is the sceptre in the hands of Israel; no longer is the daily sacrifice offered; no longer does the priesthood of Aaron stand by the altar in Jerusalem; and Jerusalem itself is trodden down by the Gentiles. Thus, I say, the condition of the Jews is peculiarly painful and peculiarly sad. They are a nation who have lost their hope, and in proportion to the earnestness with which that hope was cherished, is the despondency which has succeeded now that hope has been disappointed. They had a hope that the Messiah was to come in due time, but that hope has passed away *now*. What is their condition? There is but one alternative, and that is that they should either embrace Christianity or lapse into infidelity. That is a peculiarly solemn consideration for us as a Christian Church. We are called therefore to renewed exertion on behalf of the Jews, from the peculiar circumstances in which they are placed. The spread of education and the lapse of time have left them in this appalling condition. Reference has been made on various platforms of this Society to the death of a brilliant Israelite who has lately passed away from us. The almost dying words of that man illustrated the hopeless condition of the Jews which I have mentioned. He said he knew that many around him had found a haven of rest, but as for him, his barque was still outside, rocking upon the breakers. I find another statement by an Israelite, which confirms his feeling. In one of the towns of Turkey in Europe, your Report states, where the missionaries paid a visit last year, one of them reports that he met a Jew who said to him, "What will become of my soul when I die, seeing that we have no atonement for our sins?" Are we to stand by and leave them in their darkness, in their hopelessness, and in their despair? No; we must be up and doing, and let the people of Israel see that they may yet be saved, if they put their trust in Jesus. I do not know how far I shall carry the meeting with me

in referring to the closing paragraph of this Resolution. It reminds the meeting that a time shall come "when all Israel shall be saved." In one of the papers which was sent to me with a request to take charge of this resolution, there was some information connected with the Society, and at the close of the paper were words to this effect, "what we sought was the conversion of the nation, and through the nation the conversion of the whole world." I do not believe that that great work will be accomplished by existing agencies. I do not believe it will be accomplished till the return of our Lord Himself. Not till the Deliverer shall come out of Zion shall all Israel be saved. We cannot expect that the nations of the earth by any agency at present in existence will be brought to Christ. Therefore, this is not a Society for the conversion of the Jewish nation, but for promoting Christianity amongst the Jews. And if we would not be disappointed in our efforts, our expectation must be in harmony with the Divine Mind. That mind is fully set forth in Rom. xi. There we learn there is a remnant, and that it is part of the Christian work to call out that remnant. And as we read report after report we find that is the work which God is permitting this Society to do. A large number in the aggregate have been converted, but small in comparison to the nation at large. We may rejoice that the work is prospering so satisfactorily, and considering the present crisis, there is every reason why we should become more earnest and more active in endeavouring to bring out this remnant. I do rejoice that this Resolution which I have been called upon to move closes with a call to prayer. However active we may be, however earnest we may be, we cannot expect the blessing of the dew of Heaven to come down, except in answer to the prayer of God's people. How is it possible to remove the prejudices of the Jews to Christianity except by the Holy Ghost? A noted preacher said the other day when addressing his students, "Whatever you do or leave undone, take care that you preach. If you do not visit as much as you ought to do, take care that you preach, preach, preach." Dear friends, I would say to you, pray, pray, pray. It is not by meetings, but by the power of the Spirit of the Lord of Hosts that this work can go forward, and that Jewish souls can be saved. Reference has been made by a previous speaker to this Society assisting the Church of Christ. I had intended to refer to that myself, but, I will now only say, this Society will depend for its progress and will retain its hold upon the Christian Church in proportion to the extent in which the Christian Church reads and studies the

Word of God. I am sure that no one who studies that Word of God diligently can fail to take an interest in missions to the Jews. I am sure also that the more the Word of God is studied, and the more earnestly and truly this question is approached in the pulpit, the deeper will be the interest taken in the Jews, and the purer will the Church of Christ be. If we had more expository teaching in our pulpits and less textual preaching of the Word, or at all events nothing but the Word, and more lectures—say, on the Epistles to the Romans and to the Hebrews—we should have increasing interest felt in this important subject. I have great hope that in moving this Resolution I may do something to gain the fervent prayers not only of this large and important meeting, but also of the country at large. I do hope that God may be pleased to hasten the number of his elect, and that the time may soon come when the Jewish nation will be saved, and become a great agency in the hands of the Lord for the conversion of the Gentile nations.

The Rev. J. EUSTACE BRENNAN : My Lord and Christian friends, it appears to me there are three topics of absorbing interest in the Resolution now before this Meeting. We are asked to express sympathy with the condition of the Jewish nation throughout the world in its political, social, and religious aspect. I think there can be but one opinion amongst us here, namely, that the present condition of the Jews in politic and social life is one of progress and improvement. The dark days of persecution have long since passed away, and we now find in all departments of social life that the Jews are pressing to the front, and are asserting their intellectual power. None of us can be ignorant of the power they exercise on the Continent, in the press, and also in the money market. It appears to me that the nation is undergoing, in many respects, a marked change. It is impossible for the Jews, connected as they are with the teachings of the Old Testament Scriptures, to remain from age to age in the same condition. If they accept the Old Testament only, and find no complement to that book, they must gradually lapse into infidelity and scepticism, because the Old Testament is replete with promises of a Messianic nature, and if they have not the New Testament to supplement it, then these promises have remained unfulfilled. It is striking to observe in this land and throughout the Continent of Europe the action of the Jews when they come in contact with Christianity. They are gradually passing out of an effete system of Rabbinic teaching,

and because they have no solid basis on which to rest, by its reflex influence they are at the present day lapsing into infidelity. With many of them the Rabbinic traditions have long since lost their meaning, and they are naturally drifting in the direction I have stated. There is another subject connected with the Resolution. It is difficult at the present day to avoid connecting the Jew and the Eastern Question. It is allowed by most schools of prophecy that there is a tendency at the present time towards the drying-up of the Euphrates. There are signs of an increasing number of Israelites collecting together in the land of their forefathers. Who can fail to see that these are events which, according with the prophetic utterances, are connected with the coming of the Messiah. But while these things are specially interesting, they do not particularly bear upon the subject before us to-day. Therefore I shall select for a few observations that part of the Resolution which commends the work of the Jewish missions to the practical sympathy of the Christian Church. I am thankful that the Jewish cause does not live without some sympathy at least from the Church in this country. If we only look the question in the face, we must see that we Christians owe all that we have which is worth speaking of in spiritual things to the Jewish nation, we ought therefore to do everything we can for the amelioration of the spiritual condition of the Jews. We received through the Jew the written Word of God, which makes wise unto salvation, through Christ Jesus our Lord. We receive through the Jew the personal Word God manifest in the flesh, who died for our sins, and rose again for our justification. These things appeal to our sympathies. The wisest man, the strongest man, the man after God's own heart, the sweet psalmist of Israel—all these were Jews. When we remember all this, we cannot but feel that we owe a debt of gratitude which we can never sufficiently repay. At the Missionary Conference lately held at Oxford, one subject for discussion was the duty of the Christian Church in regard to the Jew. On that occasion a certain bishop said he felt ashamed that he had done nothing to promote the spiritual welfare of the Jews. "I have not done anything in that direction," he said, "and I believe the majority of those I am addressing are in the same condition." Is it right for us as a Christian nation that we should allow such a state of things to remain? We should register a determination to do more than we have ever done to bring the children of Israel into communion with the Church of Christ, and to influence others to do

the same. The history of the Jewish Mission is to my mind full of interest, but that interest is tinged with melancholy. The command of our Blessed Lord to His apostles, to go forth and preach the Gospel to every creature, was delivered upon two occasions under different circumstances. On the first occasion it was delivered to eleven apostles in an upper chamber at Jerusalem, and promises of a miraculous character were vouchsafed. On another occasion the command was given to a large assembly of the disciples on a certain mountain in Galilee, where they were told that, instead of a miraculous interposition on the part of God, the work was to be carried on by the living presence of their Divine Lord and Master. "Lo! I am with you," He said, "always, even to the end of the world." That command permeates the teaching of the New Testament, and to my mind that teaching is clear. We are told to begin at Jerusalem. The apostles were to be witnesses at Jerusalem, Judea, Samaria, and from thence to the uttermost parts of the earth, and we know that the apostle Peter obeyed the command, and proclaimed the word himself to the Israelites gathered together on the day of Pentecost, "for to you and your children is this promise, and to you that are afar off." And as the result of this preaching we find the Christian faith spreading; we read first of 3000, then of 5000, and subsequently of a multitude of men and women obedient to the faith. So far the Christian Church was gathered almost exclusively from the Jewish nation, and it is a remarkable fact, when the Christian Church was thus almost exclusively Jewish, the great question was whether the Gentiles were to be placed upon an equality with the Jew and introduced into the same fold. It was not until St. Peter had the special revelation of the sheet let down from heaven by the four corners, that he came to the conclusion that God was no respecter of persons, that Jew and Gentile were to be alike sharers in the blessing. But we pass on from the period when the Church was composed almost exclusively of Jewish converts, to the period when a great and successful evangelical effort was carried on among the Gentiles. Through the preaching of St. Paul the Gospel took up its position in the centres of civilization, in Rome and Corinth, and other places. But scarcely thirty years had elapsed when the Church became composed almost exclusively of Gentiles, and then the great question of Missionary work was exactly reversed. The Gentile Church began to make special efforts after spiritual extension. But they seem to have thought that the matter of evangelizing the Jews was to be relegated to the providence of God.

They looked upon them as judicially blinded, and consequently to be left to themselves. It was against this reasoning that St. Paul, in that wonderful chapter, the 11th of Romans, protested. He shows as plainly as possible that God had not cast off His people—that it was clearly the duty of the Christian Church to gather in the elect remnant of that people. Nevertheless we find, notwithstanding the wonderful reasoning in that chapter, a disinclination still existed on the part of the Christian Church to deal with the Jew. It is true that early ecclesiastical history affords noble exceptions to this narrow spirit. Many of you have read the story of Justin Martyr, and his discussion with Trifo the Jew. Origen, Hyppolitus and others interested themselves in their spiritual welfare. In the fourth and fifth centuries certain corruptions crept into the Church of Christ. The warmth of love grew cold. The wells of living water were covered over with a network of noxious weeds. The Jew was overlooked in the pressure of other matters, and little was done. But as time wore on, gradually this feeling was developed into positive action on the opposite side; and so, as we approach the Middle Ages, when we find the Jews left altogether to themselves. It is true that we read in Hardwick's "Middle Ages," of Hermann, a Jew at Cologne, becoming a Christian, but he tells us that such a case was a singular and remarkable exception. During the time of the Mohammedan Conquest, and in the subsequent reaction in the days of the Crusades, the Jews were terribly persecuted. To the disgrace of every nation in Europe its history is blackened over with deeds of infamy and shame which have been perpetrated against the Jews. At length a better era followed. The glorious era of the Reformation shed its blessings over Europe, and Luther, that king amongst men, shook Europe from the lethargy of centuries. Even he at first thought it impossible to convert the Jew; but as the light of the Gospel shone more in his soul, he felt that something ought to be done to bring the Jews to the Cross of Christ. For two centuries, however, after the Reformation the Church had enough to do to carry on her internal reforms, but after those two centuries we find at last a new eruption of light breaking upon us. Men bound themselves together and determined to do something for the spiritual welfare of Israel. All honour to the Moravian Church who sent missionaries among the ancient people of God. But, it is to the glorious era which commenced with this century—I mean the great evangelical movement in the Church of England—that we must look for the real field in which the

greatest efforts have been made in connection with Jewish missions. This Society sprang into being at the commencement of the century : much has been done in days gone by. I think that God seems to have conferred a special honour on our own beloved Church of England in making her the main instrumentality for doing this noble and blessed work, and I cannot conceal from myself the feeling that there is a certain suitability in the selection made by God in this matter. The Jewish people are emphatically a liturgical people, and are accustomed to a stated form of worship in their synagogue ; and consequently when a Jew by conviction is obliged to leave the synagogue, he requires a somewhat similar order to be placed in his hands. And what better selection of prayers can we give to the recently converted Jew than the compilation of our own English liturgy. The New Testament has been translated into Hebrew by this Society. Five editions have been sent forth from its press, thousands of copies of the Prayer-Book in Hebrew have been circulated, and I believe an incalculable amount of benefit has resulted from these means. It has been said that we do not require a special agency for reaching the Jews. They are scattered over the Continent, and come in contact with the Church of Christ, and the local clergy ought to do the work. Anyone who ventures upon this assertion makes it because he is thoroughly ignorant of the meaning of the great work in which we are engaged. Some time ago, at a meeting on the subject, I met a clergyman who spoke in this manner ; he said that no special agency was needed to reach the Jew ; that the clergy on the spot were, in his opinion, the proper persons to do it. I asked him, "Have you done anything yourself for the Jew ? Do you understand Rabbinic literature, or the modes of thought and feeling amongst the Jews ?" He was obliged to admit that he had done nothing, and he knew nothing whatever of the subject. He was perfectly ignorant of the whole question, and it was because of his ignorance that he had hazarded the suggestion. But is it not the fact that the vast majority of the Jews do not come in contact with Christians. In Morocco, Algiers, Egypt, Syria, and Constantinople, they come in contact with Mohammedans. In France, it is true, they come in contact with the Romish Church, and in Russia with the Eastern Church. But most of us will agree that not one of these three systems is calculated to produce a deep and lasting impression for good on the Jewish mind. The simple facts of the case are these—the churches connected with the mission

field have the name of Christian, but they are tainted with an amount of superstition from which the Jews ever turn away with loathing and contempt. If they are to be saved, it will be by the simple Gospel of the grace of God. This being the case, it seems to me that the only way in which we can get them to embrace the religion of Christ is to give them the Gospel in its simplicity and purity, without adulteration. That is what this Society is doing. We give them the Old Testament, but we supplement it with the New. We show that one is the complement of the other; we press them with the argument that God has called upon them to obey His law, and to worship Him in the place and through the priesthood appointed under the Mosaic economy. But God has allowed their temple to be destroyed, and their priesthood to perish. In other words, God has given them a certain series of commands, and yet God, in His providential dealing, has rendered it impossible for them to obey those commands. The Jew cannot get out of the difficulty by any means whatever until he accepts the Lord Jesus Christ, His death and resurrection, as the grand realization of all the types and shadows of the Mosaic law as set forth in the Old Testament; then and not till then can he see a reason for the abolition of the Mosaic economy. But I would go further, and say the Jew labours under this difficulty; he has the Old Testament, but as long as he refuses to accept Christianity, so long as he remains in this sad condition, that he is the victim of certain hopes which have never been verified. He is led as by an *ignis fatuus*, which conducts the unwary traveller to the cold pits of disappointment and despair. But once admit that the New Testament is supplement of the Old all difficulties at once vanish, for the testimony of Jesus is the spirit of prophecy. But until he accepts this, he cannot escape the difficulty that God has given him certain commands which He Himself has rendered it impossible to obey. I believe this Society is doing a steady, calm, and mighty work. Much has been done, much remains to be done. Fervent prayers I know are offered to God for the welfare of the Jew. But some people seem to suppose that nothing more is required; they get on their knees and pray with a certain amount of earnestness, and then fold their hands and sit down contentedly and do nothing. Prayer is all powerful. It is the golden key that unlocks the wicket of mercy. But let prayer and practical effort be blended together. Let us pray in God's name; but let us get from our knees, and in the strength which He supplies let us try and do something. It is all

very well to be reminded that God will work out His own purposes in His own way and time ; but there is another law which should never be forgotten, namely—that God accomplishes His purposes through the instrumentality of man. Therefore, let us pray, but let us also determine to put forth every effort, in order that, by prayer and personal endeavour, something more may be done to hasten that glorious day which sooner or later shall dawn upon the world, when Israel shall once more be a power on the earth.

“ O'er Judah's land Thy rainbow, Lord, shall beam,
And the sad city lift its crownless head ;
And songs shall wake, and dancing footsteps gleam
O'er streets, where broods the silence of the dead,
The sun shall shine on Salem's gilded towers,
And angels' feet the glittering Zion tread.”

The Resolution was then put, and carried unanimously.

The Rev. H. A. STERN.—The Resolution which I have to move is to the following effect :—“ That this Meeting acknowledges with thankfulness to the God of Abraham the renewal of missionary operations in Poland, and also the re-opening of the Hebrew Missionary College for training candidates for the Mission field, regarding the latter as a most important step in connexion with the Society's work : that the thanks of this Meeting be tendered to the Right Rev. Charles Perry, D.D., late Bishop of Melbourne, for his sermon preached before the Society last evening, with the request that he will allow it to be printed with the Report : that it gratefully acknowledges the services of the Honorary Officers and friends who have continued their active interest in the cause : that the Right Hon. and Most Rev. Lord Plunket, Bishop of Meath, be appointed a Vice-Patron, and that the following gentlemen be elected the Committee for the ensuing year, with power to fill up their number :—T. R. Andrews, Esq., G. Arbuthnot, Esq., Edward Bannister, Esq., Col. C. B. Elliot, J. Hawkesworth, Esq., Col. the Hon. Strange Jocelyn, Captain H. N. Knox, R.N., Thos. Knox, Esq., W. A. Leslie, Esq., Lieut.-Col. Macdonald Macdonald, Dr. Ord Mackenzie, F. N. Maltby, Esq., Capt. J. R. Rodd, R.N., J. G. Sheppard, Esq., J. Spurling, Esq., W. Tollemache, Esq., R. Trotter, Esq., W. M. Walters, Esq., and W. N. West, Esq. : and, lastly, that the thanks of this Meeting be given to his Lordship the President, for his kindness in taking the chair upon the present

occasion." My Lord, reference has been made by preceding speakers to the fact that this platform was quite representative; that here Shem, Ham, and Japhet stood side by side. Now my brother, who has come from Africa, has told us a good deal about the Patriarchal age, the Mosaic period, and the Prophetic era; and the speaker, who has just preceded me, carried us into the Middle Ages, and told us a great deal about what the Jews suffered and endured during that dark period of the Church's history. My duty will be to speak to you about the present state of the Jews,—not to lead you back to the past, but to tell you something about the difficulties we have to meet at present. Now it is very often said that the work in which we are engaged is a very hopeless work; that a great deal of money, energy, and labour are expended in the prosecution of it, and that no corresponding results are witnessed. These are the statements that one continually hears; they are the assertions of opponents, and sometimes too the echo of professing friends. It reminds me of an incident in my own experience. I was one day speaking to an eminent Church dignitary, a man of considerable Oriental learning, when quite abruptly he said, "Mr. Stern, I hear you are engaged in that wild goose chase of seeking to convert the Jews. Surely you ought to know that this is a most preposterous enterprise. No Jew has ever been converted; they are either too superstitious or too sceptical to accept our belief." I asked him whether he was quite sure he was correct in the assertion he had made? "Quite, quite," was the reply. "If such is the case," I rejoined, "some of your correspondents must be unmitigated hypocrites or unmistakable dupes, since they are Jews, and yet profess to believe in Christ. Besides that, I am sure that you are too polite and courteous to offend the individual you have invited to meet you." "And are you a Jew, Mr. Stern? True your name ought to have told me so. Well, I have been labouring under an erroneous impression, and shall be more careful in giving utterance to such sentiments for the future." Now I admit that our work is most difficult, and surrounded with most formidable obstacles. We have to deal with a proud, prejudiced, and self-glorifying people. Their hopes and aspirations are not those which we cherish. Their Messiah is not the Messiah predicted in Moses and the Prophets, and fully revealed in the New Testament; their faith is not the faith which trusts for pardon and salvation in the blood of Calvary; but, while I admit all this, I maintain that our labours are not in vain, and our strength is not expended for

nought. The information obtained by those who continually disparage our work is not derived from reliable sources and personal investigation, but it comes to them from parties who are opposed to all missionary operations, and especially to mission work which is carried on amongst the Jews. But, suppose it were true, which it is not, ought we not to remember that principles and not foregone conclusions, a divine command and not exaggerated expectations, should guide us in the discharge of a sacred duty. The Apostle Paul tells us that God has not cast away His people, and the history of the Church in all ages attests the truth of that divinely-inspired statement. That our work has been encouraging, many facts strikingly illustrate. Thirty or forty years ago, the Jews constituted an inert, immobile and petrified community; there was little spiritual life or inquiry amongst them; they clung to the superstitions of the Talmud, and regarded with pious awe and reverence every legend and fable of the rabbis. Missionary enterprise produced reaction. Many shook off the fetters of rabbinism; others, under a kind of pseudo-reform, pretended to return again to the Word of God, the fountain of living waters they had so long forsaken, whilst not a few, conscious of sin, found, after mature inquiries, pardon and peace in the atoning blood of Christ. The movement then initiated has gained strength and vigour with the growth and expansion of missionary zeal, and what do we witness now? Go wherever you like; visit any Christian land that you feel disposed, and I do not hesitate to say that in whatever town you stay, you will hear of Christian Israelites who adorn the Gospel of Christ their Saviour in all things. I have lately taken a deep interest in a magazine called "Israel's Watchman." This periodical, which I hope will meet with the encouragement which it deserves, has made me acquainted with the names of a number of Christian Israelites of high distinction and eminent usefulness, of whose existence I had not the remotest idea. Even in this country, where the Jews constitute a kind of eclectic community—for they come from all countries, and are swayed by the indirect influence of almost every creed under the sun—even here our work has been attended with the most encouraging and cheering results. I will not enter into details, or narrate isolated cases of conversion, since every one interested in our work must know that there are a vast number of Christian Israelites living in the United Kingdom of Great Britain. I believe, if the Christian Israelites dwelling in this Gospel land could be brought together in one place,

there are not many churches even in this vast metropolis which could contain them. And they are not, as it is frequently asserted by unbelieving Jews, the refuse and offscouring of their community. You have Christian Israelites occupying every position in life, from the Prime Minister in the palace of Westminster, down to the humble dock labourer, who in the sweat of his brow seeks to eke out a penurious subsistence. I do not for a moment wish to insinuate that the Christian Israelite who occupies a seat in the House of Commons, whose name shines on the scroll of learned Societies, or who speculates on the Stock Exchange, has been brought to a knowledge of Christ through this or any other Missionary Society. This I readily concede, and yet, whilst the missionary remained a comparative stranger to them, they heard of his works, listened to the reflections cast upon his belief, or came into possession of the tract which he had circulated. These trifling incidents, in the hands of a Divine, over-ruling Providence, proved the means of leading them to the knowledge of Him whom to know is life eternal. But after all, converts do not form an accurate criterion by which to ascertain the progress of mission work. It is not an easy thing for a Jew to profess himself a believer in Christ. The step entails many trials, and involves great sacrifices. It is not easy to sever every tie of friendship, kindred, and affection. We live in an age when it is the fashion to boast of liberalism, tolerance, and conscience. The Jews excel in lauding these noble principles; they profess to be guided by them in their social, public, and communal life. Certainly, if history can teach a lesson, they ought to be the most tolerant people under the sun. But is that the case? If it depended merely on big words, fine-spun phrases, and that oft-distorted rabbinical dictum, "that the pious of all nations will have a share in the world to come," they might be regarded as what they also claim to be, the champions and apostles of liberty. Unfortunately in the present day, language is very often used to disguise what is reprehensible and contrary to public sentiment. Do not suppose I deny the existence of liberal-minded Jews. There are a great number who hate narrow-mindedness and bigotry, whether exhibited by their own people or by those of another creed. Their number, comparatively speaking, is however very limited. The majority of the spouters and scribblers about liberalism and tolerance are invariably the men who, under these plausible words, would gladly expunge from the sacred page that cross which is to them, as it

was to their forefathers, a stumbling-block and rock of offence. This unreasonable opposition to the Gospel, to which every Jew in Europe, notwithstanding all that may be asserted to the contrary, is so deeply indebted, naturally deters a great many from avowing their convictions. But we are glad and thankful to say that, notwithstanding all opposition and resistance, our inquirers are increasing and our converts are rapidly multiplying. Within the last few years that I have had charge of our Home Mission, it has been my privilege to instruct hundreds of Jews and Jewesses in the grand and solemn truths of the Gospel. The Committee of the Society, as you have been reminded by the Report, have recently introduced some changes into its working. I fervently pray, and I ardently hope, that all their expectations will be more than fully realized. During the period that the Home Mission was under my charge, I administered the sacred rite of baptism to numbers of Jews who, for the Gospel's sake, had to make sacrifices and to endure hardships which, if I were to narrate them, would throw into the shade many a pathetic story of the sentimental novel writers. But there is no necessity, their history is written in the archives of heaven, and read by angels who rejoice over every sinner that repenteth. It is true that I have had sometimes to deplore the inconsistency of one and another who by their life, conduct, and conversation gave indications that the Gospel had twined itself round their affections, and that they were determined to follow the Great Captain of their Salvation; but these defalcations were so few and far between, that they scarcely deserve even a cursory notice. Within this year I have had applications again and again, from families as well as individuals, to administer to them the sacred rite of baptism. They were no doubt fully persuaded that Jesus is the Christ, that in Him prophecy finds its fulfilment, sin its atonement, and death immortality and life. But we do not wish for converts who only affect to be religious; we want men renewed, quickened and sanctified by God's Holy Spirit. Such men we are ready and willing to admit into the Church of Christ, no matter what their position is, whether they are high or low, reside in a grand mansion at the West End, or in a humble lodging-house in the East. But conversions, true genuine conversions, encouraging as they may be, do not, as I have already said, constitute the only test by which the progress of mission work can be ascertained. The missionary may labour and toil for years, without seeing any visible results accruing from his efforts. He may bemoan and

lament the hardness of the soil assigned to him for cultivation. He may feel inclined to believe that deadness of heart has rendered the people impervious to holier impressions, and invincible to better convictions, and yet all the while the seed he has been sowing is not lost, nor cast upon stony ground. It is like the grain buried in the mummy tomb of Egypt—it only needs the sunshine and the dew of heaven, and it will spring up into life and fruitfulness. This is exactly the case with our work. When missions among the Jews were first initiated, did those who began the work anticipate that in so limited a period of time such glorious results would attend their humble efforts? Converts could then be counted on one's fingers ends; the New Testament was under a ban; and a Christian place of worship was regarded with pious horror and awe. What do we see now? "The wilderness has indeed become a fruitful field, and the fruitful field is counted for a forest." Converts can now be counted by thousands, the New Testament is universally read, and wherever the missionary is advertised to preach, crowds of Jews will flock to hear him. Truly, when we think what has been achieved in the course of two score years or two score ten, we may well say, "What has God wrought?" And this is not merely the case in this land alone, or in one or two other countries, but, wherever the missionary, with patient perseverance and humble dependence on the blessing which comes from above, is pursuing his important work. My Lord, it has been my privilege to labour in many lands, and sometimes under very peculiar circumstances, and I can truly say, without any arrogance or presumption, that in Persia, Turkey, Arabia, and even in this country, my labours have been attended with results that fill my heart with joy, and cause my lips to give utterance to praise. Even in Abyssinia, where amidst difficulties which I shrink from recalling to my memory, I was permitted to establish our Falasha Mission there, as the *Jewish Intelligence* occasionally tells us, a great and glorious work is in progress. We have in that distant land, among our converts, men of piety, zeal and devotion, whose earnest desire it is to spend and be spent in the service of their Master, and I look forward to that glorious time when the spiritual life which is now gradually developing itself among these converts will find congenial sympathy in the heart of the native Christians, and transform those magnificent mountains and fertile valleys into focuses of blessing for millions in sin-enslaved Africa.

But, my Lord, whilst we rejoice in the achievements of the past,

in the ever-growing importance which the work is assuming at present, and in the bright prospects with which the promises of Scripture invest its future, we must not forget that there are clouds on the horizon, which cast ominous shadows over the Jewish mission field. The Jews in the present day constitute a rich, prosperous, and powerful community. They move in every circle, and engage in every pursuit. They are potent on the exchange, control in some countries the press, and their influence is not quite unfelt even in the councils of kings. Worldly prosperity, as was always the case with them, has seriously affected their religious thoughts, hopes and aspirations. They have no longer any interest in Jerusalem's destiny, nor do they sigh for an outburst of national glory. Emancipation is their Messiah, and civil and political equality the fulfilment of prophecy. Even those who profess to believe in the Bible, do not hesitate to say that their creed is so elastic that it can easily accommodate itself to the ever-shifting theories of modern philosophers. Their latitudinarian ideas have, however, not more favourably disposed them towards the Gospel. On the contrary, they are more opposed to it than ever. They have a latent fear that its doctrines are too much adapted to the heart conscious of sin and craving for peace, that, despite every opposition, it will progress and gain universal ascendancy. Hence their anger, indignation, and systematic attacks on the truth of Christianity, in the professed weekly organs of the synagogue. True their arguments, which are neither very profound nor original, to some extent tend more to stimulate than to arrest inquiry; still it shows that in our enlightened times as in days of yore, "the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." Our opponents, not satisfied with using blunted weapons against that very Gospel which has raised them in the estimation of the Christian world as the chosen people of God, have within the last few years made the discovery that they have a mission, and that this mission consists in teaching the nations of the earth the unity of the Godhead. It has taken them a long time to make that discovery. Now we grant that Israel has a mission, and a very glorious mission, before the Gospel will traverse every scene of nature, and bring all nations in homage around Messiah's throne; but this mission will not be achieved by mere inflated phrases and bombastic articles in Jewish newspapers. Beside that, Judaism, whether that of the Rabbis or Reform, has been weighed in the

balances and found wanting. The former, wherever it prevails, has checked all progress and improvement, and the latter has only tended to increase the ranks of infidelity and scepticism. And do we not know that a rigid abstract Theism can never convert the heart, purify the mind, and raise the affections to the things that are above? Mohammedans in that respect are almost on a par with Jews. And what has that system done for them? Go to the East, visit Turkey and Persia, nay, traverse that vast country which lies between the Hellespont and the Wall of China, and you will find that wherever Islamism prevails, the very atmosphere reeks with ignorance and vice; and lands, to use a scriptural metaphor, once flowing with milk and honey, are reduced to barren deserts and waste sterile wildernesses. No, it is not a God that reveals Himself in the thunder, the earthquake, death and judgment, who can subdue our passions, control our desires, satisfy our wants, change our nature, and inspire us with the hope of a glorious destiny. It is only a Father who loved us, redeemed us, and sanctified us, who can subdue the natural enmity of the carnal mind, renovate the sinful heart, and teach man that which gives glory to God in the highest, peace on earth, and good will to men. My Lord, in speaking of difficulties, I do not forget that this is exactly what we must be prepared to expect. The Gospel would not be divine if, in its onward movement, it met with no difficulties. Sin, the corruption of the human heart, the struggles with temptations, Calvary and the cross, would all be unmeaning verbiage or idle sounds, if no difficulties opposed the path of missionary achievements and success. And we know, for the Word of God tells us so, that in the last days prejudice, unbelief, hostile learning, wit and talent, will unitedly array themselves "against the Lord and against His Anointed." But in spite of all these difficulties, with unwavering confidence we proclaim Him whom to know is life everlasting. Of the result we have no doubt. Already blessings far above what we expected have attended our labours, and if in the spirit of faith and prayer we persevere, the magnificent promise contained in the last of the Old Testament prophecies will ere long be more than fully realized, and a blessing descend, that there shall not be room enough to receive it. May that speedily be the case, and we will say, "Not unto us, O Lord, not unto us, but unto Thy name be all the glory and praise."

The Rev. J. FLEMING seconded the Resolution. He said: My

Lord, ladies and gentlemen, I regret that I was unable to be present at an earlier stage of this Meeting owing to previous duties, and it is only due to you, my Lord, to this Meeting, and to the cause, that I should say that I have been asked on the shortest notice to fill—no, not to fill—but to take most inadequately the place of one who is a friend of this as of every other good cause, the Very Reverend Dean Fremantle. I am not aware, therefore, what has been the line taken up by previous speakers, except what I have just heard. I can gather, however, the whole tenour of the past and the present, as Mr. Stern has linked them together. It seems to me that he has endeavoured to help this Meeting when it separates, I will not say to get rid of, but to meet those many objections which throughout the coming year we shall have to combat in reference to such an old question as this. I heard, for instance, that it is said results are to be the measure of our success in anything we ever enter into. I have always thought that that is not an objection of the heart, but of the pocket. But there are more startling and really more serious objections to be met by us Christians. We are told, for instance, that God will miraculously convert His own people, that we are to wait and look for that; that the heart of the Jew is so hard that it is impossible for us to attempt to reach it by the ordinary means of grace. I think that that is a most dishonouring thing for any of us to feel in reference to the Gospel of Christ. We are told that the work of conversion is not the work of man, but of God. An old writer has said, "the great heart maker must be the great heart breaker;" the heart of the Jew is as susceptible of divine grace as the heart of the Gentile. We sometimes hear persons speak as if the Jew was excluded from the Gospel, instead of remembering that God has included us in the promises of the covenant; a glorious reversion is in store for the ancient people of God, their title deeds are written by the prophets and the evangelists too, and in God's own time He will bring them back to Himself, and give them that glorious promised inheritance. There was a famous old preacher, William Jay, who took for his text once those beautiful words, "By the rivers of Babylon there we sat down, yea, we wept when we remembered Zion. We hanged our harps upon the willows in the midst thereof." These were his heads: Firstly, every man has a joy, else why have a harp? Secondly, every man has a sorrow, else why hang it up? Thirdly, every man has a hope, else why not break it in pieces and cast it into the waters? Israel has had that

verified in her experience. She has had her joy in the days when he who wrote that glorious psalm was reigning as king, and when Zion was the joy of the whole earth. She has had her sorrows, she has been stripped and peeled and dispossessed, as we have heard, though she never, I believe, was persecuted by the Christian Church, and she has her hope, and a glorious hope it is, which is bound up in the promises of Scripture which cannot be broken. Let us see to it as Christians, that we share in those glorious words which say, "Blessed is he that blesseth thee." This long Resolution which has been read appears to me to be full of thanks to every one. It is like a bouquet of thanks, to which the speaker can bring nothing of his own, as Montaigne has said, but the thread which ties them. But the last flower is not the least; it is the one which we cull and present to you, my Lord, and frequently as you must receive thanks, and since no poor words of mine can perfume it, you will know how to esteem it when you feel that its fragrance is sincerity which comes from the heart.

The noble CHAIRMAN, having put the Resolution, which was carried unanimously, said: I have only to thank you very heartily for the vote of thanks you have passed to me. I can only say that my interest in this Society continues unabated, and I hope and trust the blessing of God will rest upon its operations, and that its prospects will continue to improve.

The benediction was then pronounced by the Right Rev. Bishop Crowther, and the Meeting separated. *Collection*: £53 9s. 0d.

LECTURES TO EDUCATED JEWS.

AN important course of lectures, especially intended for educated Jews, has just been delivered at St. George's Hall, Langham Place. It was the idea of the promoters that lectures prepared by competent and well-known clergymen, upon the difficulties in the educated Jewish mind upon the subject of Christianity, might, if delivered on neutral ground, draw the attention and secure the attendance of a class of Jews hitherto, as it is said, not directly reached by ordinary missionary agency.

The lectures were organized by a committee composed of Churchmen and Dissenters; and the lecturers included the well-known

names of the Rev. Professor Stanley Leathes, Right Rev. Bishop Claughton, Rev. Professor Cairns, Rev. Canon Cook, Rev. Dr. Donald Fraser, and the Rev. Professor Birks.

It is important that it should be distinctly understood that this movement *is not in connection either with our own or any other Missionary society*. The subjects of the lectures were well-chosen, and some of them treated with great ability. The attendance, though not so large as was hoped, was yet encouraging, and undoubtedly included a considerable sprinkling of Jews, apparently of the higher class. We propose in our next number to give a *résumé* of the lectures.

MISCELLANEOUS ITEMS.

THE EMPLOYMENT OF THE JEWS IN PALESTINE.—An anonymous correspondent writes to us: When reading the report of the last meeting of the Board of Deputies, I noticed a remark made by Mr. M. H. Benjamin, who thought it advisable to allow any one not connected with the Board to express his opinion in the matter. I, therefore, have an idea which I think will enable our brethren dwelling in the Holy Land to maintain themselves with the help of God in an independent and respectable manner, and have taken the liberty of placing it before you, so that it may come under the notice of those who interest themselves in the matter. The principle of my idea is to give them some employment which they will all take willingly; the first step to success. I, therefore, propose that a business should be given to them connected with the *Mitzvoth*, or institutions of our religion; for instance, dealing in and supplying us with *Lulabim* and *Ethrogim*, *Talithim*, *Tephillin*, *Mezuzoth*, &c.; in fact, all things connected with our holy religion, which work I am sure they will be glad to do. Most of them who go to Jerusalem have only the intention of studying the law and “doing *Mitzvoth*,” for which reason they were called by some people lazy, as they will not do anything else but study the Law, העוסק במצוה פטור מן המצוה, “He who accomplishes one command frees himself from the performance of others.”

No doubt any person requiring such articles would prefer having them from the Holy Land, and the plan would be still better if all the dealers in Europe would get them first hand from the Holy Land, which would carry out the verse, “For the Law will come out from Zion, and the Word of the Lord from Jerusalem;” and מירושלים ודבר ה', “and things connected with the Lord from Jerusalem.”

The benefit that would be derived from my plan will not only accrue to the Jews in the Holy Land, but will be shared by us. For instance, it is well known that on the last Feast of Tabernacles Corfu citrons were sold at an enormous price; as the Greeks, knowing the value put upon them by us,

concocted together to raise the price very high. Whereas if my plan be adopted, Jerusalem will send out skilled men to buy citrons at a reasonable price, in case the Corfu citrons be still dear. These men knowing what kind of citron is כשר, would cause the Greeks to sell at a reasonable price, and perhaps in time it may be advisable to plant citrons in suitable places in the Holy Land itself. It is also to be considered how many males and females could be employed in the manufacture of woollen and silk *Talithim*. Sir Moses Montefiore has already tried the experiment by sending a machine to Jerusalem for the manufacture of Manchester goods. This did not succeed because the work itself is not connected with religion, but in the making of *Talithim* the work itself is a *Mitzvah*. This substantiates what I have stated above.—*Jewish Chronicle*.

THE CEMETERY OF THE JEWISH CONGREGATION AT BERLIN.—On the 1st July, 1877, the cemetery of the Jewish congregation at Berlin, (25, Schöenhausen Alley,) will be closed, having been used then 50 years, for on the mentioned day there will not be any room unoccupied by graves. When the cemetery was bought, 50 years ago, it was calculated, according to the number of Jews living then at Berlin, to be sufficient for 150 years. In the meantime the Jewish congregation, numbering in 1827 little more than 4000, has increased more than tenfold, for it numbered as early as on the 1st December, 1875, (the day of the latest census,) 45,464; in the period from 1st December, 1871, till the 1st December, 1875, no less than 12,927 having immigrated from abroad. Now the Board of the Jewish congregation has bought a cemetery near Weisensee, (a village contiguous to Berlin.) One may see how the city has increased, and how the prices of sites have risen, by the fact, that in 1827 Schöenhausen Alley (then called the "Pankow Turnpike Road,") was covered only by a very few buildings, and that the large cemetery could be bought for the trifle of 5500 thalers, (£825,) whereas it now stands in a row with buildings forming nearly endless streets.—*Communicated by Rev. F. Hausig, from Berlin Papers*.

RECENT INTELLIGENCE.

MARRIAGE.

On April 23, at Isleworth, Mr. N. Herz, Assistant Missionary at Lemberg, to Miss E. Jones.

BIRTH.

Paris.—On May 10, the wife of Mr. L. C. Mamlock, of a daughter.

DEATH.

On May 3, at Luton, the Rev. C. W. H. Pauli, in his 77th year, and for upwards of 32 years a Missionary of the Society.

APPOINTMENT.

Dr. Benoly has been appointed Assistant Missionary in connection with the Home Mission in the Metropolis from April 1.

ASSOCIATION NOTICES.

North Midland District—The Rev. C. S. Painter, M.A., Curate of Holy Trinity, Tulse-hill, has been appointed Association Secretary for this District.

All communications relative to deputational arrangements in the District to be addressed, until further notice, to the Society's House, 16, Lincoln's Inn Fields.

ANNIVERSARIES OF AUXILIARY ASSOCIATIONS, &c.

SOUTH-WESTERN DISTRICT.

Secretary.—Rev. C. B. CARLON, 14, Lansdown-place, Clifton, Bristol.

Date.	Place.	Incumbent or Chairman.	Preachers and Speakers.	Serm. or Meet.	Collections.
1877.	CORNWALL.				£ s. d.
April 22	Liskeard	Rev. J. Lakes	Rev. J. Mackie	SS	11 1 0
	SOMERSETSHIRE.				
24	Weston-super-Mare	Rev. W. Rowley	Rev. J. Mackie	M	2 4 0
	WILTSHIRE.				
22	Kington, St. Michael	Rev. E. C. Awdry	Secretary	S	2 7 9
	Christian Malford	Rev. R. V. Law	Do.	S	3 7 6

SOUTH-EASTERN DISTRICT.

Secretary.—Rev. J. B. BARRACLOUGH, 4, Elgin-villas, Elgin-road, Croydon.

Date.	Place.	Incumbent or Chairman.	Preachers and Speakers.	Serm. or Meet.	Collections.
1877.	HAMPSHIRE.				£ s. d.
April 8	Stockbridge	Rev. W. Drutt	Secretary	SS	3 9 6
9	Do.	W. K. Loveless, Esq.	Rev. J. Jefferies and Secretary	M	0 14 0
22	Ropley	Rev. T. Woodhouse	Rev. G. T. Braine	SS	5 1 9
	Bishop's Sutton	Do.	Do.	SS	0 12 2
	Bournemouth	Rev. F. P. Elliot	Rev. C. J. Goodhart	S	34 11 10
23	Do.	Do.	Do.	M	5 11 10
	Ropley	Rev. T. Woodhouse	Rev. G. T. Braine	M	17 13 2
	Bournemouth	Very Rev. Dean McNeile	Lieut.-Col. Rowlandson, Revs. P. F. Elliot, C. J. Goodhart, and G. Bluff	M	
	KENT.				
11	Brenchley	Rev. F. Storr	Secretary	M	7 4 2
15	Sidcup	Rev. C. F. Farrar	Do.	SS	11 10 8
18	Do.	Do.	Do.	M	1 17 3
24	Mark Cross	Rev. B. W. Curtis	H. Dixon, Esq., and Secretary	M	3 2 9
29	Chart Sutton	Rev. T. Robinson	Rev. T. Robinson	SS	6 11 3
	Ulcumbe	Rev. J. Lamphier	Secretary	SS	3 12 8
30	Do.	Do.	Do.	M	1 7 4
	SURREY.				
15	Wotton	Rev. G. V. Chichester	Rev. G. T. Braine	SS	5 9 3
	SUSSEX.				
1	Chiddingley	Rev. J. Scale	Rev. N. V. Fenn and Secretary	SS	2 17 6
	Laughton	Rev. N. V. Fenn	Do.	SS	3 13 9
	Do.	Do.	Secretary	M	1 0 8
22	South Bersted	Rev. W. B. Philpot	Do.	SS	3 17 3
23	Hognor	Do.	Do.	M	1 1 6
29	Sompting	Rev. J. B. Honnywill	Rev. J. B. Honnywill	SS	7 1 6

METROPOLITAN DISTRICT.

Secretary.—Rev. G. T. BRAINE, 16, Lincoln's Inn Fields, W.C.

Date.	Place.	Incumbent or Chairman.	Preachers and Speakers.	Serm. or Meet.	Collections.
1877.	MIDDLESEX.				£ s. d.
April 6	Highbury, St. John's-hall .....	.....	Rev. J. H. Bruhl	M	None.
8	Hampstead, Trinity Ch.	Rev. H. Sharpe	Do.	SS	
22	Chelsea, St. Jude's	Rev. W. H. Dalton	Rev. H. Symmons	S	1 6 7
24	Do.	Do.	Secretary	M	1 6 0
29	Islington, St. Clement's	Rev. J. K. Harrison	Rev. J. K. Harrison and Secretary	SS	7 15 9
	KENT.				
6	Blackheath, St. Michael's	Rev. J. Fenn	Rev. Frederick Smith	SS	28 3 10

SOUTH-MIDLAND DISTRICT.*Secretary.*—Rev. C. E. STOUT, Clevedon-villa, St. Mark's, Cheltenham.

Date.	Place.	Incumbent or Chairman.	Preachers and Speakers.	Serm. or Meet.	Collections.
1877.	BUCKINGHAMSHIRE.				<i>£ s. d.</i>
April 18	Aylesbury, Walton Church	Rev. F. Young.....	Rev. F. Young and Secretary	SS	5 1 9
	Weston Turville.....	Rev. W. E. Malaher.....	Rev. W. E. Malaher and Secretary ..	SS	2 15 4
16	Aylesbury	Rev. F. Young.....	Secretary	M	0 14 2
	GLOUCESTERSHIRE.				
20	Dowdeswell	Rev. W. R. Coxwell.....	Secretary	SS	3 18 10
	OXFORDSHIRE.	Rogers			
22	Thame	Rev. E. B. Corbett.....	Secretary	SS	4 7 10
	Sydenham	Rev. W. D. Littlejohn.....	Do.....	S	4 11 6
23	Thame	Rev. E. H. Corbett.....	Rev. W. D. Littlejohn and Secretary ..	M	1 12 2
24	Towersey	Rev. W. Toovey.....	Secretary	M	1 5 2

NORTH-EASTERN DISTRICT.*Secretary.*—Rev. E. C. DAWSON, Harrogate.

Date.	Place.	Incumbent or Chairman.	Preachers and Speakers.	Serm. or Meet.	Collections.
1877.	DURHAM.				<i>£ s. d.</i>
April 22	Gateshead, St. Mary's.....	Ven. Archd. Prest.....	Rev. C. H. Banning.....	S	5 7 9
	Do., St. Saviour's.....	Do.....	Rev. S. M. Thompson.....	S	1 12 6
	Do., St. Cuthbert's.....	Rev. J. J. Day.....	Rev. T. Talbot.....	S	2 6 0
	Do., Christ Church.....	Rev. J. Hoyle.....	Rev. C. H. Banning.....	S	3 16 4
	Do., St. James'.....	Rev. S. A. Herbert.....	Rev. S. A. Herbert.....	SS	1 0 0
	Do., St. Alban's.....	Do.....	Do.....	S	0 12 0
	Felling, Christ Church.....	Rev. J. Schofield.....	Rev. Lewis Sanders.....	S	1 9 4
	St. Bede's Mission Room.....	Do.....	Rev. M. Graham.....	S	1 0 0
23	Do.....	Ven. Archd. Prest.....	Revs. C. H. Banning & M. Wolkenberg	M	5 2 2
	YORKSHIRE.				
15	Pateley Bridge.....	Rev. S. Gray.....	Secretary	SS	4 6 0
16	Delph	Rev. A. W. Headache.....	Rev. G. Ashwin.....	M	0 19 0
18	Greenfield	Rev. J. Cheetham.....	Secretary	M	2 11 8
19	Elipon	Very Rev. Dean of Ripon	Do.....	M	5 7 0
22	Fingall.....	Rev. G. H. Ray.....	Do.....	S	1 6 2
	Constable Burton.....	Do.....	Do.....	S	1 0 0
	Spennithorne.....	Rev. C. E. Wryll.....	Do.....	S	3 3 6
20	Oulton	Rev. R. H. Hamilton.....	Do.....	S	3 16 6
	Whitkirk	Rev. G. M. Platt.....	Rev. G. M. Platt and Secretary.....	SS	2 11 4
	Manston	Rev. H. S. Hamilton.....	Secretary	S	0 10 2

NORTH-WESTERN DISTRICT.*Secretary.*—Rev. C. GODFREY ASHWIN, 31, Heywood-street, Cheetham, Manchester.

Date.	Place.	Incumbent or Chairman.	Preachers and Speakers.	Serm. or Meet.	Collections.
1877.	CHESHIRE.				<i>£ s. d.</i>
April 1	Alderley Edge.....	Rev. W. Consterdine.....	Rev. J. W. Consterdine.....	SS	19 3 10
15	Stockport, St. Matthew's.....	Rev. J. Willington.....	Secretary	SS	3 6 6
22	Little Budworth.....	Rev. J. White.....	Do.....	SS	5 10 2
	Winsford.....	Rev. E. Nixon.....	Rev. E. Woodgate and Secretary ..	SS	1 10 4
29	Great Budworth.....	Rev. W. R. L. Bennett.....	Rev. M. Wolkenberg	SS	6 12 10
	Barnton	Do.....	Do.....	S	2 19 6
30	Budworth	Rev. W. R. L. Bennett.....	Do.....	M	1 18 11
	CUMBERLAND.				
Mar. 11	Whitehaven, St. Nicholas'.....	Rev. Dr. Macmillan.....	Rev. G. Hillier	SS	4 4 10
	ISLE OF MAN.				
April 8	Douglas, St. Barnabas'.....	Rev. W. T. Hobson.....	Rev. W. Millington	S	6 15 0
	Kirk Braddan	Rev. W. Drury.....	Do.....	S	1 19 0
	Castletown	Rev. E. Ferrier.....	Do.....	S	2 13 10
10	Douglas, St. George's.....	Rev. W. Hawley.....	Do.....	S	2 12 9
	Do.....	E. E. Le Maro, Esq.....	Revs. W. T. Hobson & W. Millington ..	M	3 1 2
11	Do., St. Thomas'.....	Rev. T. B. N. Sutton.....	Do.....	S	1 6 6
	Peel	Rev. J. Stowell.....	Do.....	M	0 18 4

ABSTRACT OF THE SIXTY-NINTH REPORT.

At the close of another year, your Committee gratefully acknowledge the financial support which has been vouchsafed for carrying on the Society's operations during that period, and ascribe all praise to the God of Abraham for the evidence thus afforded of continued interest in Jewish missionary work on the part of the Christian Church.

The Aggregate Income for the year has amounted to £36,011 19s. 4d., which, considering the depressed state of commerce, the unsettled condition of political affairs, and the ever-increasing claims upon Christian sympathy and benevolence, your Committee feel to be a call for devout thankfulness to Almighty God.

As compared with the preceding year, the Income shows a decrease of £5351 13s. 4d., but this has chiefly arisen from the fact reported on the last occasion, that an important Legacy of £4454 16s. 2d. was included in the Income of last year, and specially appropriated to the Widows' and Disabled and Retired Missionaries' Fund; otherwise the aggregate Income of the past year bears favourable comparison with that of the average of the five preceding years.

The contributions to the Temporal Relief Fund for aiding baptized and inquiring Jews who may stand in need, have amounted to only £208 19s. 3d., including a single donation of £100, whilst the expenditure on account of the same has been £295. When it is considered that the average both of the Income and Expenditure of this Special Fund has during the previous seven years exceeded £300, and that it is entirely dependent upon special contributions, and cannot be assisted out of the Society's General Fund, your Committee feel that they must again appeal to Christian friends for additional help during the ensuing year, to enable them to meet the requirements of those who are assisted from this benevolent Fund.

The Aggregate Expenditure of the Society during the past year has been £39,829 0s. 4d.

3,443 Bibles, 10,896 New Testaments, whole or in part, 5,290 portions of the Old Testament, 51,417 Missionary Tracts and Books, and 33,223 Home Tracts and Appeals, have been issued from the Society's Dépôt during the year.

The amount realized by the sale of Scriptures has been £338 13s. 8d.

Your Committee feel called upon gratefully to acknowledge their obligations to the Society for Promoting Christian Knowledge, and the British and Foreign Bible Society, for their ever ready compliance with applications for supplies of their publications.

They have the satisfaction of announcing that the Right Hon. and Most Reverend Lord Plunket, Bishop of Meath, has accepted his nomination as a Vice-Patron of your Society.

Your Committee record with deep regret the death of W. Wynne Willson, Esq., who, for the long period of thirty-eight years had taken an active part in their work and deliberations; and of one of the Society's Vice-Presidents, the Hon. William Ashley, who had long manifested an interest in Jewish Missionary work, having been a subscriber to the funds of the Society for upwards of thirty years.

N.B.—16 Missionary Stations have been omitted in this Abstract for want of space.

ENGLAND.

EPISCOPAL JEWS' CHAPEL AND HEBREW SCHOOLS.

The Chapel. The Chaplain thankfully reports that during the past year the services at the Episcopal Jews' Chapel have been well attended, and there has been much earnest attention to the preaching of God's word.

Eight adults were baptized during the year, and two infants; making a total of 688 adults and 717 infants since the opening of the Chapel.

The Hebrew Schools have enjoyed the blessing of God resting upon them during the year in the uninterrupted health of nearly all the children, and their preservation from accidents.

HEBREW MISSIONARY COLLEGE.

Your Committee report with much pleasure and thankfulness the opening of the Hebrew Missionary College in Palestine Place. The necessity for its revival has been forced upon your Committee by the difficulty of finding men duly qualified for the peculiar work of the Jewish mission field, and they have been encouraged to undertake the responsibility and expense of its re-establishment by the consideration of the very important service which it rendered to the Society in former years, when under the direction of the late Dr. McCaul and others. The Institution was formally opened on Wednesday, February 21, by the Right Hon. the Earl of Shaftesbury, in the presence of a considerable number of the Society's friends. The Rev. Henry Symmons, M.A., was appointed Principal in the previous July, and had been engaged in the instruction of such students as had then been accepted for training. The College was formally inaugurated with nine students, the majority being Jewish converts.

HOME MISSION.

METROPOLITAN AND SOUTHERN DIVISION.

The Rev. H. A. Stern reports that the work in which he is engaged has during the past year made satisfactory progress, although no incidents of any special interest or significance have occurred.

It is matter of great satisfaction to your Missionary, as it must be to every other labourer in the same field, to notice the attention the professed Synagogue organs are bestowing upon them. Now, thinking men do not fight with shadows, and Jewish journalists would not, without tangible reason, fill columns of their paper with remarks against missionaries, if the work, as they persistently maintain, exerted no influence upon the religious thought and sentiment of any of their people.

Every Israelite who joins the Christian Church, becomes in the eyes of his people a traitor to his race, and an ally of those who regard the crucifixion as the climax of their national guilt. Almost instinctively they shrink from coming in contact with the maligned confessor of the truth, and, whenever an opportunity offers itself, they deem it a sacred duty to denounce his character, and misrepresent his motives. Even the educated and professedly unprejudiced, like the orthodox, style him "Meshummed," (apostate.)

But, as there is no cloud without its silver lining, so also the present religious condition of the Jews is not without some signs of hope. During the past year, Mr. Stern has had an unprecedented number of inquirers. All of them attended the daily Bible class, if not regularly, at least two or three times in the week. Most of them, owing to various causes, left again after a short time, but sixty-two continued to attend for weeks and months in uninterrupted succession. Of that number *eight* were received into the Christian Church; fourteen, including two who had been baptized abroad, but who required to be confirmed in the faith, were admitted into the Operative Jewish Converts' Institution, and nine continue under instruction.

NORTHERN DIVISION—MANCHESTER.

The Rev. M. Wolkenberg remarks, that charged for the first time with the supervision of an extensive mission field, comprising the north of Great Britain and Ireland, it is not without a feeling of diffidence, arising from the shortness of the period he has occupied it, that your Missionary attempts to impart his impressions of his own sphere, its difficulties, and its signs of encouragement.

During your Missionary's brief stay in Manchester he has formed the acquaintance of *twenty* Jewish converts, nearly all of whom are the direct fruit of missionary work. Five of these reflect, alas! no credit upon Christianity. Of the rest, one is the respected minister of a Christian congregation.

Nor have the Hebrew accessions to the ranks of the Christian Church suffered any interruption in the course of the past year. Of the five Jews and Jewesses received into its pale by baptism, two were publicly baptized at St. Paul's, *Leeds*, one at St. Saviour's, *Manchester*, and two in *Liverpool*. Not a shadow of suspicion can attach to the motives of four of them at least, who have *never received the slightest pecuniary assistance from anybody*, and who continue to follow their former occupations.

But this is not all. A much greater number have been, and will be, gathered into the fold of the Redeemer of Israel, without our knowledge, being born again into a life of holy fellowship with God the Father, through the incorruptible seed scattered mainly through the mission.

LIVERPOOL.

The Rev. D. J. Hirsch, who for so many years carried on mission work in Liverpool, having been compelled by physical infirmity to retire both from his ministerial as well as missionary duties, Mr. Paul Warschawski, a converted Israelite, has been appointed to succeed him.

One of the *inquirers* was baptized last summer, and another is on the point of being baptized. The former, after having been instructed by your Missionary for a period of five months, expressed an ardent desire to confess the Lord Jesus Christ publicly, notwithstanding the persecution he suffered from the Jews. He was accordingly received into the Church by baptism, the rite being administered by the Rev. Dr. Harrison.

FOREIGN MISSIONS.

AMSTERDAM.

Your Missionaries during the past year visited upwards of *forty* places, chiefly in the provinces of Groningen and Friesland, Overijssel and Drenthe, Zeeland and South Holland. It was made a special point to spend some considerable time at the chief centres of Jewish population, while the smaller places where Jews reside were also diligently visited. Many a secret believer has been met with by your Agents, and objections to the arguments of the latter *are increasingly drawn from the New Testament*, which demonstrates that it is being secretly studied by the Jews.

The *Sunday School* established last year, for the benefit chiefly of children of Hebrew-Christians, has been well attended. On Christmas-day prizes were awarded to those who had attended diligently and regularly.

The *Services of Zion Chapel* have been conducted as usual twice every Lord's-day, and the *Monthly Lectures* delivered by the Rev. A. C. Adler at Rotterdam and Utrecht have proved increasingly useful and influential.

There have been *seven Jews under instruction*, besides inquirers occasionally calling upon your Missionary. Three of these withdrew, yielding, in two cases at least, to the influence of relatives. *Three adult Israelites*, after careful preparation, were admitted by baptism into the Church of Christ. One of the converts belongs to one of the prominent and influential families of Dutch Jews.

Mr. Bloch, whose faithful services during a period of upwards of thirty years have been recognized by your Committee in placing him on the list of their Assistant Missionaries, has continued his labours with unabated zeal and vigour.

Great as is the number of Jews who have left the Synagogue to acknowledge Christ in public and to profess Him before men, the number of those who, from one reason or the other, conceal their conviction is, perhaps, larger still. This is the conviction of your Missionaries, Mr. Bloch having been confirmed in it by the touching history of a Jew with whom he thought his labour had been lost. After many years, and quite unexpectedly, he meets the son of that man, learns from him, a young, respectable Jew, that so far from this, his father had died in the faith of Jesus, and had with dying lips pledged his son, his only son, to search and learn to know the one source of truth and comfort—that is, the truth as it is in Jesus. And the young man? Shall not his difficulties serve to test the genuineness of the work commenced in his soul? Shall the bigoted enmity of his mother, who caused him, when still a boy, to take an oath over his father's dead body, be able to efface the good impressions produced upon his youthful soul? No! "My word," saith the Lord God, "shall not return to me void."

DANZIG.

The *missionary journeys* of the past year have been made instrumental in carrying the Gospel of Christ to upwards of 25,000 Jews.

Scriptures, Books, and Tracts.—During the year, the following New Testament Scriptures were issued from the Danzig dépôt, whole or in parts, in Hebrew, German-Hebrew, German, and Polish:—613 copies, besides 10 Hebrew Bibles; 11 ditto, 12mo., in four parts; 86 Hapthorahs; 6 Hebrew Pentateuchs; 11 ditto, Judeo-Polish; 16 Psalters, Hebrew and German; 58 ditto, Hebrew; and 70 other portions in Judeo-Polish; making a total of 268. Amount realized, inclusive of moneys received for sundry Books and Tracts, £7 2s. 10d. Bible Society's Scriptures: 29 Bibles, in Hebrew and German, 45 Psalters and 40 New Testaments, German: making a total of 114 copies. Amount realized, £5 17s. 10d. The total number of Scriptures circulated, whole and in parts, 384. Total receipts, £13 0s. 8d.

Publications of all kinds issued, in Hebrew, German, German-Hebrew, Polish, and Judeo-Polish, inclusive of two cases of sundry tracts forwarded to Warsaw, 13,945; upwards of 10,000 of that number were circulated within the limits of the Danzig district.

In the Danzig district, it is matter of encouragement as well as for thankfulness that there are those, and not a few of the house of Israel, who adorn their Christian profession, and are examples of true piety to their Gentile neighbours, and highly esteemed by them.

The *German evening service* was resumed by your Missionary, Dr. Klee, in the Moravian chapel, for the winter season, to the joy of very many who had been looking forward to its recommencement. In this branch of his duties, his labours continue to prosper.

HAMBURG.

Two *missionary journeys* have been made during the year by the Rev. S. T. Bachert, one in company with the Rev. Dr. Klee, of Danzig.

Mr. Bachert has hired the French Reformed Church, in which *mission services* are being held every Sunday night; the attendance of Jews and Christians has hitherto been very satisfactory: the services being advertised, are well known to the Jews. Those who have attended behave most respectfully, and no unkind remark has as yet been made about the services.

Your Missionary had *nine inquirers* under regular instruction, and he might have easily doubled the number if he had been able to secure employment for them.

Of the nine inquirers four have withdrawn, four are still receiving instruction, and one has been admitted by baptism into the visible Church of Christ.

The one baptized is a highly-educated and well-read man; his sincerity, deep-rooted piety, and Christian walk caused your Missionary much pleasure in instructing him: he has suffered much for the cause of Christ, but the pearl of great price was more to him than all the expectations of a father's inheritance.

He has lost all; yet he rejoices in having found Him who is eternal life. The proselyte named in last Report continues to give the highest satisfaction, and is still assistant tutor to an institute in Westphalia.

BERLIN.

The Rev. Professor Cassel, in forwarding his annual report, expresses his thankfulness that during the last year his sermons and lectures have been attended by larger numbers of Jews than during any previous year. Jewish scholars have been diligent readers of his many publications, and Jewish writers have been favourable reviewers of his books. He states that great changes are taking place amongst the Jews in Berlin. Whilst in the enjoyment of complete freedom, and having an increasing number of influential men amongst them, the prejudice against them is on the increase, and the name "Jew" more unpopular than ever. This prejudice, he says, is not from Christian faith, but from national antipathy.

The *services in Christ Church* have been attended by large congregations, particularly when your Missionary was going through the Lord's Prayer and the Apostles' Creed in the mornings, and giving expositions of the prophet Hosea in the afternoons. Not one of these services was held without Jewish hearers being present, many coming with great regularity.

Five Jews—three men and two women—were baptized during the year, besides sixty children of Christian parents and proselytes; and upwards of twelve hundred communicants partook of the Lord's Supper.

The *Sunday School* has continued in a prosperous condition, with upwards of five hundred children in attendance, and fifty teachers: these children are not the children of Jews, but are connected more or less with the congregation attending Christ Church. In connection with this work, a small illustrated paper is published, entitled, "The Rose of Jesse," which is written by the lady teachers, and has now entered upon its second year.

The *Scientific Lectures* given by Professor Cassel have been again a source of much benefit to the mission cause, fully one-third of those attending having been Jews.

Professor Cassel made missionary journeys during the year to Brandenburg, Potsdam, Guben, Frankfurt, Vienna, Prague, Lübeck, and other places. In Siegerland, near the Rhine, in ten days he preached and lectured thirteen times. In Vienna, the room was too small for the congregation which assembled. In Prague even more Jews attended than at Vienna.

Your Missionary, the Rev. F. Hausig, acknowledges thankfully that facilities for his work have been increased during the year. Not only the circle of his acquaintances and friends has widened more and more, but the opportunity was often given to strengthen the bonds of friendship by warm sympathy in the hours of sore trial, and it did your Missionary's heart good to see and feel how well Jewish minds appreciate fully Christian love and charity.

BRESLAU.

The Rev. J. C. Hartmann was not able to make any missionary journey during the year, as for six months he was absent at Warsaw, superintending the opening of the mission there.

The *circulation of the Holy Scriptures* has been but limited, and that not from any lack of interest or effort on the part of your Missionaries, but because of the labours of the colporteurs of the British and Foreign Bible Society, who go from house to house offering the Word of God to Jews and Gentiles. There have been issued from the Breslau depot seventy-five copies of the Scriptures, among which were eleven New Testaments. *Books and*

Tracts to the number of 3072 have been circulated, of which number 1584 were sent to Danzig, Cracow, and Lemberg; and the rest, namely, 1488, circulated by your Missionaries of the Breslau station. The money received for those which were sold amounted to £4 2s.

On reviewing his 27 years of labour at this station, your Missionary feels that his work has not been in vain. The Lord has graciously granted him to see some fruits, and he hopes to see more in the eternal world.

The Rev. J. F. A. De le Roi remarks, that whatever acceptance the Gospel may meet with, the Lord's will is that it should be preached to every creature, and to the Jew first. And, indeed, the simple existence of the mission to the Jews has of itself been an influence which has been felt. Knowing this, your Missionary has kept to his post, feeling that he is engaged in a good work.

Mr. De le Roi is able to report an increasing *circulation of Christian literature* among the Jews. Especially is this true of the "*Dibre Emeth*," the receipts for which have been unprecedentedly large. Articles from this publication have been reprinted in English, Dutch, Swiss, American, and German missionary periodicals, and in two cases they have been noticed by political journals. The number of proselytes in Breslau is considerable.

LEMBERG.

Three *missionary journeys* were made during the past year by your Missionary, the Rev. J. Lotka. In the spring he visited, in company with Mr. Zuckertort of Posen, the following towns of Galicia—Bochnia, with a Jewish population of about 1000; Tarnow, with a Jewish population of about 12,000; Rzeszow, with a Jewish population of about 10,000; Jaroslaw, with a Jewish population of about 7000; Przemyśl, with a Jewish population of about 6000. In some of these towns your Missionary met with Jews whose acquaintance he had made during previous visits, and who were very friendly, and shewed that they had read with attention and profit the books which were then given to them.

There were more *Inquirers* than in any previous year. Beside those who called only occasionally, there were *ten* Jews under regular instruction during the year. But if the number of inquirers was greater, the experience of your Missionary was also more manifold, and, alas! even painful. Three left without assigning any reason; two went away in order to avoid persecution, and with the view of receiving further instruction in other countries. Another, whose conduct had been very satisfactory, went as far as Berlin, with the intention of proceeding to London, but there lost courage and returned to Lemberg.

CRACOW.

Many important centres of Jewish population have been visited by the Rev. G. H. Händler. One was a watering-place, where your Missionary had much converse with Jews of all classes in society, and from different parts of Germany and Poland, most of them being well educated, and occupying respectable positions, and amongst them several Jewish preachers and teachers: one, whom your Missionary had visited some years ago, in company with Dr. Klee, of Danzig, was very glad to renew the acquaintance, and he not only sought the company of your Missionary very often, but also introduced him to other Jews, chiefly of his own class, as well as to some pious Christians.

Inquirers.—There have been, in all, five young Jews who visited your Missionary for the purpose of inquiring into the truths of Christianity. Two of them, however, whose evident object was temporal advantage, left off visiting on finding out their mistake. Two others stayed away from fear, having been observed by other Jews, who threatened to denounce them to their parents, which in one instance they actually did. Cracow, unfortunately, is too much concentrated, and thus unfavourably situated in this respect.

During the first five months of the past year, and until his removal to Warsaw, your Missionary, Mr. N. Rappoport, laboured in Cracow, carrying on the work on the same plan as in the preceding year, supplying himself daily with books and tracts, calling from shop to shop, and at houses where, through the grace

of God, a wide door was opened to him, selling and distributing the same, and availing himself of every opportunity of speaking to his Jewish brethren of the things on which man's everlasting happiness depends, and of the faith by which men can only be justified before God.

Though the Jewish proprietors of some restaurants and coffee-houses never objected to the distribution of tracts, and holding individual conversations in their houses, still they would not permit at first general discussions, until requested to do so by a great many Jews who were regular visitors. In four such places your Missionary had discussions several times a week during the winter nights, in the presence sometimes of twenty, thirty, and fifty Jews, which lasted till late in the evening. This continued until your Missionary left Cracow.

In consequence of your Missionary having received notice to be prepared to remove from this station to the re-opened station of the kingdom of Poland early in the spring, it was thought advisable not to take part in the spring mission journeys, in order that he might devote the remaining two months of his stay in Cracow in revisiting his Jewish circle of acquaintance.

Your Missionary visited during the above-mentioned period 243 families, and with some hundreds of individuals he had most friendly conversations on the Ring-Platz. Nearly every night he had Jewish visitors in his lodgings, remaining till a late hour. The Society's books and tracts which he had in his possession were all circulated, the greater part of which were sold.

From 42 Jews your Missionary received their addresses, requesting him to write to them from time to time, promising also to visit him, whenever they might be in Warsaw; nine of these have already fulfilled their promise, procuring his address at the official department in Warsaw.

VIENNA.

Several important changes have occurred at this station; the Rev. J. H. Brühl having been appointed to the Principalship of the Operative Jewish Converts' Institution in London, as mentioned in the last Report, the Rev. A. J. Behrens was transferred from Breslau to succeed him in the charge of this responsible post. Mr. Bahri has also been appointed Assistant Missionary, having previously rendered faithful service in another position.

Your Missionaries have made several journeys during the year. At Baden, near Vienna, they found easy access to many of the numerous Israelites of all classes. The number of Jews under instruction during the past year was ten.

WARSAW.

The mission in Poland having been so recently opened, and requiring the presence of your Missionary in temporary charge, the Rev. J. C. Hartmann, *no missionary journeys* could be undertaken.

The number of Jews in Warsaw amounts to about 100,000. Of this large number many are bankers, merchants, and others holding different appointments, but the majority are poor, and a considerable proportion in such a miserable condition as is scarcely equalled in any other place in Europe.

The Rev. H. H. F. Hartmann, son of the above-named, writes, that during the short time which has elapsed since his appointment he has visited Lodz, a chief place of Poland, where about 30,000 Jews reside, many of whom are rich, but the majority are poor. The Talmudists there have recently built a new synagogue, but many of the community are Reformers, and others unbelieving and infidel. He also visited Constantinow, a small town not far from Lodz, and containing a Jewish population of between two and three thousand.

Several Inquirers were under his instruction during the year, three of whom eventually withdrew, and the rest are still under instruction.

Your Missionary, Mr. N. D. Rappoport, who has been transferred to this station, having, whilst labouring in Cracow, found that great facilities were offered for mission work, by visiting the Jews' dining and coffee-rooms, made a point of doing the same in Warsaw, and is thankful to say, he has already met

with many profitable opportunities of arguing with Jews about the saving knowledge of Christ. He sincerely hopes to continue such visits from time to time, feeling sure, that with God's blessing resting on them, they will help to extend the work.

Your Missionary a short time since entered a restaurant, in the centre of the old Jewish quarter, where he found Jews still at their dinner. Whilst partaking of some refreshment, he listened to a group of Jews, discussing together about the arrival of the missionaries, and the fear that they will now more readily obtain their object than in former years, "because," said one, "the government being so strict with our *מלמדים*, (teachers,) prohibiting those who are not able to pass the examination in the Russian language and mathematics from being teachers, such being very scarce, in consequence of this the best teachers of the Talmud discontinued their work, and the Talmud is now very little taught to our children. On the other hand, comes the compulsory education, so that our children mix with those of the Christians, from whom they will certainly derive new ideas as regards religion; then comes the missionary, who will complete the work." "But," said another, "I have been told the English missionaries are not allowed to meddle with our children about religion." "Whether they are or not," said the first, "no one will watch their doings; besides, they will find now hundreds of young men who already possess those strange ideas. The fact is, it is a critical time now in everything; I should like, however, to see those fellows, and to hear their arguments, for I have never seen one in my life." Your Missionary, availing himself of this opportunity, got up from his table, came forward to them, and said, "Gentlemen, I overheard your conversation, and candidly admit that our efforts are directed to adults, and not to children." "Have you ever spoken to them?" said the first, "and do they really prove from our Bible, that Jesus the Nazarene is the Jewish Messiah?" "Yes," said your Missionary, "they do prove this entirely from your Hebrew Bible, without which, so far as I know, they would not undertake this mission. I have seen and argued with these missionaries, and I am convinced of the truth of their arguments." "If so," said the other Jew, "why don't you go over to them, and embrace the same faith?" "I have already done so, dear friend, and feel happy for having done so." "Then you are a Christian," was the reply, "but still like the Jewish food." "I do not dislike it," was your Missionary's answer, "but my principal object here, is not the food, but that I may find an opportunity to speak to my Jewish brethren of the one thing needful for their souls." "I would give my head," cried a Jew, who was sitting at another table, and listening to the conversation, "that this is one of the missionaries." "You are quite right," replied your Missionary, boldly. "If so, you made no mistake in visiting this restaurant," continued the same Jew, "for the proprietor is long ago more inclined to your opinions, than to those of the Rabbi's, and argues with us, as if he belonged to you." Here he called out *ר' חיים*, (the owner's name.) To this call a feeble old man appeared, hardly able to walk. "Here is a gentleman who interferes with your profession, he is an English missionary." "Indeed," said the old man, quietly, and stepping forward to your Missionary, he took his hand, saying, *שלום עליכם*, (Peace be to you.) "Do you belong to Pastor McCaul's mission? He was my great friend, and I believe now implicitly what he said was true, and that what he told me will come to pass; all around me say that I am mad, even my own son, but let them say what they like; Pastor McCaul's teaching was true, and I will die in the conviction that the Messiah he has told me of is the promised One to Israel." "I am thankful and happy to hear," said your Missionary, "that you knew that good man." "Yes, sir, I knew him as well as I now know myself, for he used to lunch at my house twice a week for some years, and spent several hours each time. It was not the lunch, sir, he wanted, but to tell the Jews how they can be saved, and he was the means of saving many; I am not a baptized Jew, but a believing Jew, a disciple of Pastor McCaul." The good old man here apologised for not being

able to remain longer. He is so feeble, that it appears as if his end were approaching. Your Missionary can hardly describe the thankfulness he felt at this meeting; he has visited his house since many times, and at each visit has always found some profitable employment.

PARIS.

Mr. L. C. Mamlock, who for several years laboured as your Missionary in Manchester, has been appointed to this station since the resignation of the Rev. W. Burnet, whose retirement to parochial work in England was announced in the last Report.

Mr. Mamlock arrived in Paris in September last, and has, therefore, not had sufficient time to acquaint himself with the state of the mission there, so as to speak of it from a practical point of view. He has, however, seen enough to convince him that missionary work among the Jews in France is surrounded with greater difficulties than it is in England, while the habits, manners, and dwelling-houses are as different as possible; and it will probably take some time for him to become acquainted with the Jews and their places of residence.

ROME.

The following places were visited by Mr. Burtchaell during the year: Rome, Florence, Ancona, Sinigaglia, Pesaro, Ravenna, Bologna, Verona, Mantua, Spoleto, and Leghorn; while the colporteur visited Vidana, Sabbionetta, Rivarolo, Bozzolo, Trieste, Gradisca, Villanuova, Gorizia, Udine, Ganaro, Palmanova, Vittorio, Correggiano, Treviso, Venice, Rovigo, Ferrara, Lugo, Faenza, Urbino: in all, 31 towns.

Your Missionary reports that on the whole the facilities for missionary labour have increased. Owing to the general spread of liberal ideas in the country, there is now toleration for the expression of opinions: the difficulty is to know how wisely to use the varied opportunities. On the other hand, the same liberalism, through the fostering of religious indifference, closes the door in many cases to the reception of truth as a matter of vital importance.

The colporteur sold 130 *portions of Scripture*, but no New Testaments. However, most Jewish families in Italy are now provided with the whole Bible in Diodati's version, and there can be no question that there is a growing acquaintance with the New Testament among many of the Jews. In one instance, that acquaintance seems very decidedly to have led the student to the Lord Jesus Christ as the Saviour from sin. A woman in a respectable position in life spoke reverently of Him as "My Lord and Saviour," and her character was so far changed that the persecution which she suffered from her relations at first in consequence of her opinions has almost ceased, and that on account of the marked change in her temper and character. She hopes openly to profess Christ by baptism, and the way thereto seems gradually clearing.

The colporteur sold 600 *Tracts*, lent five, and gave away one; the money received being about £6 13s.

In addition to the work of the colporteur mentioned above of selling tracts in the several towns, he has done a good deal in the way of visiting, and also reading and explaining Scripture. He notices generally amongst the Jews a certain amount of sympathy for Protestant Christianity, and friendship towards himself, but laments the growing infidelity amongst many, particularly in some of the towns.

BUCHAREST.

During the past year, whilst itinerating work has been carried on with vigour within the former boundaries of this district, some sixty places have been visited in its recent addition, Transylvania.

In comparison with the past, there is apparent a slackening of the bonds of rabbinic influence, with an increase of religious indifference, producing the breaking up of communities, and with it of institutions. There is, however,

at the same time, greater preparedness to hear Gospel-truth on the part of numbers.

The difficulties of the year in circulating the Scriptures have been great, on account of the very sad state of things. War near at hand, and rumours of war following in rapid succession, has affected trade, the labour market, and the circulation of money, to such an extent, that, as the Minister of Finance recently stated in Parliament, "the tenant farmers have scarcely money to buy a pair of calashes to their feet; and proprietors of 15,000 ducats a year have barely sufficient to support their families; and the peasantry wherewith to sow their fields;" and this in an agricultural country!

The entire number of *Scriptures* sold was 1981, or 900 less than last year. Of these 76 entire Bibles, 125 Old Testaments, 639 parts of ditto, 149 New Testaments, and 568 parts of ditto were sold to Jews, which shows 784 New Testaments, in whole or in part, sold into Jewish home circles. It will not be out of place to mention, that during 16 years, no less than 7574 copies of the New Testament, in whole or in part, have been sold to Jews within the boundaries of this mission, and by the mission alone. What a subject for thought and praise.

The Rev. F. G. Kleinhenn can again report favourably of *Books and Tracts*. There have been sold 3 Liturgies, 13 "Old Paths," 4 "Pilgrim's Progress," 270 school and other books, and 2813 Tracts; and *gratuitously* circulated 307 Tracts, 1 "Old Paths," 4 Liturgies, 1 larger book, and 3082 Fly-sheets. For Tracts alone, 202 fr. 50 cents were received, or more than £8. The sums realized were—for your Society, £22 10s. 4d.; for the British and Foreign Bible Society, £49 3s. 0d.; for the Tract Society, £2 6s. 9d.; and for other Societies, £9 13s. 6d.; making altogether nearly £23 less than last year.

In your *Mission School*, 245 girls received instruction; of which only 11 were Christians. One hundred and fifty-nine scholars remained on the books at the end of the year. Thus, after twenty and a half years, the period of your Missionary's charge of this Mission, there have been no fewer than 1853 children in attendance in your schools in Bucharest—1645 Jewish, 22 Hebrew-Christian, and 186 Christian.

Twelve adult inquirers were under instruction during the year, and ten baptisms in all took place, 7 adults and 3 children.

Again the afflicting hand of God has been heavily laid upon your Missionary, by the removal of the partner of his joys and sorrows, through nearly 29 years.

Mr. E. H. Shepherd, who has been temporarily appointed to this station, arrived on July 19th, and has been actively engaged in holding classes for instructing Jews in the English language; by these means he has formed the acquaintance of many respectable Israelites, and has had opportunities of bringing the Gospel before them. He has also conducted English classes for the study of the Old and New Testaments, which have afforded him full opportunity of pressing the evidences and obligations of the religion of Moses and of Christ upon the attention of eight young Jews.

CONSTANTINOPLE.

Your Society's mission in the capital of Turkey has passed through a year of many dangers, seen and unseen. The wars, rumours of wars, changes in old institutions, and general state of uncertainty, have filled men's minds with sad forebodings; and yet, writes your Missionary, the Rev. C. S. Newman, this part of the Lord's vineyard—as if to reproach the little faith which many have—has prospered beyond expectation, and almost beyond parallel with former years, verifying the saying of Holy Scripture, that it is "not by might, nor by power, but by my spirit, saith the Lord of hosts!"

Two missionary journeys were made during the year; a night school for adults was opened; two services in different languages were conducted each Lord's-day, to which may be added week-day prayer meetings, besides the Saturday Bible meetings; and further, which may be regarded as an evidence of Christian life, the proselytes kept up amongst themselves a prayer meeting

on Sunday afternoons. The *circulation of the Holy Scriptures* has doubled as regards the Old Testament, and more than trebled of the New Testament; the same increase has occurred in *Books and Tracts*, the receipts for the sale being in similar proportion. More children have also been in attendance in your Society's school than in former years.

One of the most pleasing features of last year's labours was the large amount of the circulation of *Holy Scriptures, Books, and Tracts*, which was as follows:—Old Testaments, whole and in parts, 336, of which two were given gratis; Old and New Testaments in one volume, 27; New Testaments, whole and in parts, 192, of which only one was given gratis; books, 92, of which 10 were gratis; Tracts, 824, of which 127 were gratis; 458 of the above were numbers of the "Old Paths." The amounts received for sales were £23 5s. 3½d., of which £18 11s. 7½d. was remitted to your Society, and £4 13s. 8d. to other societies. The instances of the Gospel showing itself in the past year to be the power of God unto salvation were many; so numerous, indeed, that there is some difficulty in their selection.

Public Worship was held twice each Lord's-day, in Spanish and German. Of those who attended 38 were new-comers. The pupils of the schools also attended the morning services. To this may be added the occasional presence of native Christians, attracted by previous conversations of Hebrew believers, who rarely miss an opportunity of recommending our Church's simple and scriptural form of worship.

The fruits of *missionary journeys* were several times seen in Jews from the provinces coming to divine service, and their expressions of approval and admiration of what they see and hear. They were particularly loud in their approval of seeing at the Mission Chapel the Ten Commandments in large Hebrew characters, instead of crosses and pictures, or images.

The meetings for reading the Scriptures with Jews were continued, and attended by 173 persons, of whom 33 were new-comers. The Gospel of St. Matthew, together with several passages of the Old Testament, were gone through.

Your Society's *Schools* have gone on their even course without any material obstruction. Several attempts at Rabbinical interference were checked by well-aimed rebukes of the parents of the children.

The largest weekly attendance of the boys' and girls' schools together was 311; the smallest, 236; passed through, 199. Adding Mrs. Newman's Training School, there have passed through all the schools during the fifteen years of their existence 2037 children, all except 13 being of the house of Israel.

There were 37 *inquirers*, eight of whom have withdrawn, three left the capital, and four were baptized—that is, three at your Society's station, and one at another. To these must be added the names of 14 persons who professed to believe in Christ secretly, but lacked the courage to follow the Lord fully and openly.

Most of the converts known to your *Missionary walk* as becomes the Gospel of our Lord and Saviour. One of them, a great bodily sufferer, and who will probably not live long, has shown much humble submission to the Lord's dealings, and expressed himself ready to depart and to be with Christ.

The colporteurs and Scripture reader have worked well and faithfully, giving proof of their earnestness by their suffering gladly in their divine Master's cause; showing, moreover, good common sense. At a discussion with several Jews a young man said, "I am too proud of my name Israelite to wish to change it for that of Christian."

Scripture Reader.—"A forward youth once said to Alexander the Great, 'My name also is Alexander.' To which the king replied, 'Then you must either change your name or have better behaviour.' So you must learn from Jacob to trust in the salvation of the Lord Messiah."

The *Dépôt* has proved a powerful auxiliary in disseminating the knowledge of the Gospel, and in attracting many Jews who otherwise might have remained strangers to it.

JERUSALEM.

No permanent appointment having been made to Jerusalem since the retirement of the Rev. O. F. Walton, it was considered advisable that one of your experienced Missionaries should visit the station for a time. Accordingly, the Rev. E. B. Frankel, of Tunis, made a temporary sojourn in the Holy City, where he remained for nearly six months, the exigencies of his own station not permitting him to continue longer. His place has since been supplied in a similar manner by the Rev. D. A. Hefter, your Missionary at Frankfurt.

Mr. Frankel was some six years ago stationed in Jerusalem, and consequently was able, after this absence, to make a comparative estimate of the state of the work as at present carried on. The first thing that struck your Missionary with regard to the external condition of the Jews in Jerusalem was, that they appeared much healthier, cleaner, and happier than when he was there before. This, he thinks, is partly owing to the fact that 500 airy houses have been built outside the walls, these houses being well supplied with good water. There has also been of late a considerable influx of rich Jews, who have done much to help their poorer brethren. This growth of prosperity in the community has also increased the influence and authority of the rabbis.

Up to the 21st of April, 1876, your Missionary, the Rev. H. Friedlander, was in charge of the Boys' School in Jerusalem, and could do little in the way of direct mission work, beyond giving the regular instruction to inquirers who were inmates of the Inquirers' Home and of the House of Industry, and one of whom he baptized on the day of the Anniversary of the Jerusalem Bishopric.

After having left the Boys' School he returned at once to his visits to the Jewish quarter on four days of the week, and here he found the long interruption of this kind of work to have been of some advantage.

On the 21st of May, just a month after the resumption of his work among the Jews, your Missionary paid his last visit to the Jewish quarter, and on the 24th of May he, with his family, left Jerusalem on leave of absence.

The rest of the year your Missionary spent chiefly in England, where he had on many occasions intercourse with Jews, without setting apart any special time for visiting them.

The Inquirers' Home has had 17 inmates since Mr. Frankel's arrival; some of them left, and others were drafted into the House of Industry, which has now its full complement of inmates, 10. *Nine inquirers* continued under daily Christian instruction.

The Dépôt. *The sale of Scriptures* has been small; this is owing partly to stagnation in trade, the cheap rate the Berlin Bible Society (Jewish) sell their Scriptures, and also because no missionary journeys have been taken during the last two years.

The Boys' and Girls' Schools are in efficient working order; the heads of the schools and the teacher work together harmoniously. English, French, and German are taught in the Boys' School; and English, German, and needlework in the Girls' School. The knowledge of the Old and New Testament Scriptures in both schools would satisfy the most rigid inspector.

The Jewesses' Institution has been attended by about 33 women. The Old Testament Scriptures and a Psalm as a prayer are read every day in Spanish.

The work in the *Hospital* has gone on steadily; the Bibles, New Testaments, and Liturgies at the bedside of the sick, show marks of being well used.

During his residence in the Holy City, Mr. Frankel carried on the services in Christ Church in Hebrew, English, and German.

The Prayer Meetings have been pretty well, and the *Missionary Meetings* very well, attended.

Jerusalem Hospital.—During the absence of Dr. Chaplin on sick leave, the medical department has been under the superintendence of Mr. Iliewitz, who, together with the matron and dispensers, has shown great assiduity in attending to the medical wants of his suffering brethren. Their labours have met with

much acceptance, and the benefits afforded by the Institution have as usual been eagerly sought. The number of new cases entered on the out-patient book during the year was 6149, and 7763 visits to patients at their own homes are recorded. 298 males and 344 females were admitted as in-patients, and the average daily number of occupied beds was 26. 22,773 prescriptions were dispensed, of which 461 were paid for, the rest supplied gratis: 78 persons were vaccinated.

A grant in aid has again been made to the excellent Christian School at Jaffa, conducted by Miss Walker-Arnott, and which continues to be well attended by Jewish children.

DAMASCUS.

Your Missionary, the Rev. H. C. Reichardt, has twice visited Beyrout and Sidon during the year, on the last of the two occasions accompanied by the depôt keeper.

Mr. Reichardt is sorry to say that infidelity is making rapid strides amongst the more intelligent class of Jews, who, while outwardly clinging to the prescribed forms and ceremonies of Judaism, publicly deny both Divine Revelation and the Oral Law. No steps are taken by the rabbis to counteract this pernicious malady, for as long as the Jews are willing outwardly to comply with the ordinances of their "wise men," just so long will the rabbis refrain from meddling with their own peculiar views, however utterly infidel those views may be.

The war in European Turkey, the drain of men from the country to the seat of strife, the failing of the Turkish government to pay their coupons, and other reasons, have entirely paralysed trade, and the Jews from the richest to the poorest have been great sufferers. This state of things has materially interfered with the sale of Scriptures at your depôt during the year.

The following *Scriptures, Books, and Tracts* were sold or distributed gratuitously: 20 Hebrew Bibles, 8vo.; 100, 12mo.; and 1 Spanish and Hebrew Bible were sold, realizing £5 13s. 7d.: whilst 7 Hebrew Bibles, 8vo.; 83, 12mo.; 2 New Testaments, 8vo.; 5, 32mo.; 3 Old Paths, Hebrew; 5 "Pilgrim's Progress;" Tracts, a large number; and more than 4000 Fly-sheets were gratuitously circulated.

Every second month during the year a new fly-sheet was written and published by your Missionary. These fly-sheets, at one time in Arabic, and another in Hebrew, circulated far and wide.

MOROCCO.

Most of the chief towns on the coast and in the interior of Morocco had been visited in former years by your Missionary, the Rev. J. B. Ginsburg. This last year the station at Mogador requiring his presence, he only visited Meraksh, the capital, having a Jewish population of between 10,000 and 12,000. This visit, apart from the circulation of Scriptures and other work accomplished, had further results. It brought your Missionary into personal contact with Jews inhabiting other parts of the country not easy of access, and also into correspondence with others who had been more or less previously impressed with the truth.

A missionary journey was also undertaken by Mr. Darmon to Sus, in order to visit the Mellach (or Ghetto) of Antooka. Heedless of danger, he penetrated further among the aborigines, and discovered 15 Mellachs, five of which he visited, some of them containing from 100 to 150 Jewish families. Your Missionary speaks in the highest terms of his zeal, and love for souls.

900 Bibles, 775 Haphtorahs, 1120 Thilims, and 4 portions from the Prophets have been sold for the sum of £118; besides 7 Bibles, 5 Testaments, 25 Psalters, and 220 Gospels in other languages; and besides 802 New Testaments and Gospels in Hebrew and Arabic *given away*. There was also *gratuitous* distribution of 44 Bibles or portions of ditto, and 700 Tracts and Books. Such wide-spread dissemination of God's Word cannot be in vain.

Your Missionary reports that the *Schools* have not succeeded in proportion to his expectations. The teachers must not, however, be supposed to have a sinecure; they have laboured hard and faithfully: Mdlle. Ranquet has had 10 pupils, 8 of whom Jewish; and Mr. Zaghib 35, of whom 30 were Jews. The adult school held in the evening numbers 23 grown-up men—18 Jews and 5 Mohammedans.

24 *Inquirers*—20 Jews and 4 Jewesses—have presented themselves for instruction; ten have discontinued without any assigned reason. Four—three men and one woman—are preparing for baptism.

Three—two men and one woman—have been baptized: one of them was Joseph L——, mentioned in last year's report. Among the children baptized, two were those of proselytes.

Divine Service has been held twice every Sunday; in the morning in English, and in the evening in French. There has been also a service every Friday evening, consisting of reading and exposition of the Scriptures.

A *Sunday School*, conducted by Mr. Ginsburg, has been held for the benefit of the children of the proselytes.

A *Mothers' sewing meeting* has been started by Mrs. Ginsburg, with a view to benefit the Jewesses. This was held on Friday afternoons, and attended by the wives of the proselytes as well as others. That the poor mothers appreciate these efforts cannot be doubted, and it is the earnest prayer of your Missionary and his wife that they may in time learn to know and love Him in whose name this work is done.

TUNIS.

As your Missionary, the Rev. E. B. Frankel, was called to Jerusalem, to take temporary charge of the Church and Mission in the Holy City, which involved an absence of six months from Tunis, no missionary journey was made in the past year. Mr. Perpetua, however, visited Susa during the Christmas vacation, and had some intercourse with the Jews there.

The *Book Depot* has proved a centre of attraction to Jews and Gentiles. Jewish rabbis, Mohammedan doctors, and Romish priests, have repeatedly visited it: some come to argue; others, with better motives, to read, to inquire, and to hear about the great truths of the Gospel. Jews and Moslems were often seen sitting side by side, one with a Hebrew, the other with an Arabic New Testament, examining the truth of the Gospel and the claims of Jesus as the God-man.

The *circulation of Scriptures, Books, and Tracts*, within the past year has been as follows:—Sold 35 Bibles, 243 Haphtorahs, 214 Psalms, 19 Hebrew New Testaments. Besides which, 12 Arabic Bibles, 22 Italian, French, and English Bibles, 5 Pentateuch and Psalms, 4 Arabic Psalms, 44 Arabic Gospels, 46 Gospel of St. Matthew, were sold for the British and Foreign Bible Society, realizing £4. Total result of sales, £22 2s. 6d.

Given gratis: London Society, 22 New Testaments, 24 Liturgies and Morning and Evening Prayer, 6 "Old Paths," 59 Biesenthal's Commentaries, 1332 Tracts, about 4000 Fly-sheets, besides 18 Italian Bibles, 22 Italian New Testaments to schools, 48 Arabic Gospels to Mohammedans, 8 Maltese Gospels to Roman Catholics, on behalf of Bible Society.

Your *Mission Schools* are expanding and progressing most favourably. The *Girls' School* has reached its maximum number of admittance—160.

The *Boys' School* numbers 140, but there is room for about 60 more, so that with the present staff of teachers 200 boys can be received.

The *Susa School* has struggled through the first year of its existence. The Jews were very anxious that a school should be opened for their children, and the school would fill to overflowing if one point, but that a vital one, was ceded, viz., to confine the religious instruction of the boys to the Old Testament Scriptures. The teacher read to them his instructions, to read the New as well as the Old Testament daily, open and close the school with prayer, that if the Jews refused to send their children on those conditions, the school

was to be closed. Finding that it was determined not to yield they are gradually giving up their opposition, and the year commenced with twenty boys, though not all of them Jews.

ABYSSINIA.

The state of this unhappy land has been such, that for a very long time no news whatever could be obtained of your Agents. Various reports were indeed received, but these only served to increase rather than allay anxiety, as they were not direct from the missionary workers themselves. Your Committee have now letters from the brethren in this distant field, and a perusal shows that amidst all the difficulties and trials through which they have passed, your Agents are able to write of work done, and prosperity in the Mission, graciously bestowed by the Saviour in whose name they have been pleading for souls.*

Your Committee, in rendering their Report of the missionary operations of another year, record their praise and thanksgiving for the many tokens of divine favour, both in the protection of your Missionaries, and also in the increased facilities afforded for making known to the Jews the unsearchable riches of Christ. Various features of deep interest have taken place in connection with the work in which your agents are engaged, and two concurrent events which have marked the past year can scarcely be regarded by the friends of Israel as unimportant in their bearing upon the future of God's ancient people, the one being the grave complications which have broken out in reference to what is termed the Eastern Question; the other, the remarkable and continuous augmentation of the Jewish population in the Holy City and other parts of Palestine, and the privilege which they now enjoy of holding therein landed property. Whatever may be issue of these complications, or from whatever motives the Jews may be returning in considerable numbers to their own land, a very wide-spread opinion prevails that the two facts stand in close relationship to each other, and this impression has found an outlet in the Jewish and secular press, as well as in the convictions of many who are prayerful students of prophecy, and who believe that the time is fast approaching when the promises to the seed of Abraham shall be fulfilled. The rapidity with which political changes are brought about in the present day your Committee feel renders the work of missions more important than ever; opportunities for carrying on their work may at any moment be greatly interfered with, and in some instances may even for a time cease, they therefore earnestly intreat the friends of Israel to increase their efforts, and especially to pray that the Lord of the harvest may send forth more labourers into His harvest. The Committee appeal at this particular time to the clergy and to young men about to take Holy Orders, and would solemnly press upon them the importance of offering themselves for a work concerning which such blessings are promised.

Your Committee announced, in their last Report, that they were intending to re-open the Hebrew College for the training of missionary candidates, and also that they were about to appoint a missionary staff to labour in the kingdom of Poland; both these important steps have been taken. The Hebrew Missionary College, situated in Palestine Place, was opened by your President, the Right Hon. the Earl of Shaftesbury, K.G., on February 21st last, full particulars of which appeared in the "Jewish Intelligence" for the month of April; and they are thankful to add, that nine students are now undergoing a systematic course of training, which they trust, under God's blessing, may result in their becoming valuable agents in your Society's mission field; the greater number of these students are of the Jewish race.

The missionary work amongst the vast Jewish population in Poland was inaugurated last summer, and your Missionaries in the city of Warsaw have

* The letters referred to will appear in the full Report.

been busily occupied in a field which they believe to be one of great promise. It has been most gratifying to find that many of the fruits of your former mission in Poland still remain, evidenced by the fact that there are yet living those who were baptized by your agents upwards of twenty years ago, but who, notwithstanding many difficulties, have maintained their Christian profession. It is hardly necessary to say, that the revival of the mission has been a source of joy to these steadfast proselytes.

Your Committee, whilst acknowledging the call for renewed exertions on behalf of the tens of thousands of Jews in this portion of the Russian empire, regret that they have not been able to appoint missionaries for the work in other parts of the same. Although the gracious permission of the Emperor extended to the rest of the empire in which Jews reside, yet the formal conditions from those to whom detailed arrangements were relegated have not at present been received. Your Secretary visited St. Petersburg in January last, and had an interview with one of the chief authorities, obtaining from him the assurance that the long-expected regulations should be forwarded as soon as they could be completed. He also met with a considerable number of the friends of Jewish missions, who expressed their warmest sympathy in your Society's work, and whose prayers are offered both publicly and privately that God may graciously remove all the difficulties to the extension of its operations in the land in which reside so large a proportion of the seed of Abraham. Your Committee, whilst thus using every means for the furtherance of the object they have in view, commit the results into the hands of the Messiah of Israel, even to Him "that hath the key of David; that openeth, and no man shutteth; and shutteth, and no man openeth."

With a view of enlarging the operations of the Society, the Home Mission has been divided into three portions—the Northern and Southern divisions being separated by the river Trent, whilst the Metropolis will form a distinct field of labour. Your Committee are glad to announce that the Southern division will still remain under the charge of your esteemed Missionary, the Rev. H. A. Stern, who although relieved of the Metropolitan arrangements of the Home Mission, will continue to superintend the Wanderers' Home.

This extension of the Home Mission, together with the re-opening of the Hebrew Missionary College, and the re-establishment of the Mission in Poland, will necessarily involve a heavy permanent additional expenditure, which it is hoped the friends of Israel will liberally meet.

In conclusion, your Committee again commend the Society's work to your prayerful consideration, and in doing so would remind you of its special and unique character. Other nations present peculiarities of history essentially their own, but no other nation stands in the same relationship to the Church of the living God as the dispersed of Israel and Judah. Of no other nation has it been written, that to them "pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;" of no other people on the face of the earth can it be said, "Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever." Nor are these words of the apostle other than a summarized commentary of what had been gradually unfolded in prophetic writings, extending over centuries in the history of God's ancient people; nor is the link which binds the Jew to the present state of the Christian Church severed by their long rejection of the Messiah. "As concerning the Gospel they are enemies for your sakes, but as touching the election they are beloved for the fathers' sake." "Blindness in part is happened to Israel," but only "until the fulness of the Gentiles be come in." The future glory of this people is bound up with the future glory of the redeemed, out of every kindred, and tongue, and people and nation," when "many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven."

THE JEWISH RECORDS

OF THE

London Society for Promoting Christianity amongst the Jews.

JUNE, 1877.

GLEANINGS FROM THE REPORT.

At the close of another year, your Committee gratefully acknowledge the financial support which has been vouchsafed for carrying on the Society's operations during that period, and ascribe all praise to the God of Abraham for the evidence thus afforded of continued interest in Jewish missionary work on the part of the Christian Church.

The Aggregate Income for the year has amounted to £36,011 19s. 4d., which considering the depressed state of commerce, the unsettled condition of political affairs, and the ever-increasing claims upon Christian sympathy and benevolence, your Committee feel to be a call for devout thankfulness to Almighty God. As compared with the preceding year, the Income shows a decrease of £5351 13s. 4d., but this has chiefly arisen from the fact reported on the last occasion, that an important Legacy of £4454 16s. 2d. was included in the Income of last year, and specially appropriated to the Widows and Disabled and Retired Missionaries' Fund; otherwise the aggregate Income of the past year bears favourable comparison with that of the average of the five preceding years. The Aggregate Expenditure of the Society during the past year has been £39,829 0s. 4d.

EPISCOPAL JEWS' CHAPEL AND HEBREW SCHOOLS.—*The Chapel.* The Chaplain thankfully reports that during the past year the services at the Episcopal Jews' Chapel have been well attended. Nowhere else, perhaps, among the many Christian places of worship in the land, are so clearly exemplified the words of the apostle, "For through Him we both have access by one Spirit unto the Father."

The Lord's Supper has been well attended, and there, too, have Christian Jew and Gentile alike knelt side by side, and remembered to their souls' comfort the everlasting love of their common Lord and Saviour. *Eight adults* were baptized during the year, and two infants; making a total of 688 adults and 717 infants since the commencement.

The Hebrew Schools have enjoyed the blessing of God resting upon them during

the year in the uninterrupted health of nearly all the children, and their preservation from accidents. One dear boy was removed by death after a few days' illness. He with the other children had been diligently learning to sing that sweet hymn, "There's a rest for little children;" but before the day came, when he was to have sung it, he was laid in his grave, and his spirit had entered into that rest to be with Christ for ever. He was one upon whom there was every reason to believe the Bible instruction given in the school had made an impression, for he manifested an earnestness unusual in one so young, and was always obedient and truthful.

HOME MISSION.—*Metropolitan and Southern Division.*—The Rev. H. A. Stern reports that the work in which he is engaged has during the past year made satisfactory progress, although no incidents of

special interest or significance have occurred. It is matter of great satisfaction to your Missionary, as it must be to every other labourer in the same field, to notice the attention the professed Synagogue organs are bestowing upon them. Now thinking men do not fight with shadows, and Jewish journalists would not, without tangible reason, fill columns of their paper with remarks against missionaries, if the work, as they persistently maintain, exerted no influence upon the religious thought and sentiment of any of their people.

Northern Division.—**MANCHESTER**.—During your Missionary's brief stay in Manchester he has formed the acquaintance of twenty Jewish converts, nearly all of whom are the direct fruit of missionary work.

Nor have the Hebrew accessions to the ranks of the Christian Church suffered any interruption in the course of the past year. Of the five Jews and Jewesses received into its pale by baptism, two were publicly baptized at St. Paul's, *Leeds*, one at St. Saviour's, *Manchester*, and two in *Liverpool*. Not a shadow of suspicion can attach to the motives of four of them at least, who have never received the slightest pecuniary assistance from anybody, and who continue to follow their former occupations. The communal functionaries of the Jewish community in *Liverpool* have received unimpeachable evidence of the singleness of purpose of the two Israelites who have embraced the Gospel in that locality. All their efforts to induce them to remain in the bosom of the Synagogue failed; and they, as well as the two Jewesses at *Leeds*, are regular in their attendance at Christian places of worship. The latter had the consent of their father to their public admission into the Church of Christ, and there is hope that he, too, will ultimately follow their example, and be of the same spirit with them.

LIVERPOOL.—The Rev. D. J. Hirsch, who for so many years carried on Mission work in *Liverpool*, having been compelled by physical infirmity to retire both from his ministerial as well as missionary duties, Mr. Paul Warschawski, a converted Israelite, has been appointed to succeed him.

Liverpool is in many respects a very important station for Jewish missionary work, inasmuch as independently of the resident Jewish population, numbering between three and four thousand, there are always large numbers of Jews passing through the town to and from the United States; and your Missionary has ever since

his appointment given much attention to the *emigrant houses*, where frequent opportunities have been afforded him of speaking to Jews in the name of his Master, though not without opposition in many cases. The Southern Hospital and the workhouse have also been regularly visited for the special benefit of the Jewish inmates.

AMSTERDAM.—Your Missionaries during the past year visited upwards of forty places, chiefly in the provinces of Groningen and Friesland, Overijssel and Drenthe, Zeeland and South Holland. It was made a special point to spend some considerable time at the chief centres of Jewish population, while the smaller places where Jews reside were also diligently visited.

The *Sunday School* established last year, for the benefit chiefly of children of Hebrew-Christians, has been well attended. On Christmas-day prizes were awarded to those who had attended regularly.

The *Services at Zion Chapel* have been conducted as usual twice every Lord's-day, and the *Monthly Lectures* delivered by the Rev. A. C. Adler at Rotterdam and Utrecht have proved increasingly useful.

Domiciliary visits to Jewish residences have been steadily carried on. Jews have also been addressed upon the Gospel message, in retired lanes, and busy streets, in their shops, on board steamers, and in railway carriages and stations, and on one occasion when leaving the synagogue after service.

DANZIG.—The *Missionary journeys* of the past year have been made instrumental in carrying the Gospel of Christ to upwards of 25,000 Jews. Two of these journeys were undertaken by the Rev. Dr. Klee and Mr. Skolkowski, and the third by Dr. Klee and the Rev. S. T. Bachert. In the 53 places visited, many thousands of Gentile Christians had the claims of God's ancient people explained and enforced upon them from the pulpit, the use of which was everywhere most willingly given to your Missionary, Dr. Klee, and the interest manifested in the cause at some places especially exceeded all expectation; nor should it be unnoticed, that on many occasions a goodly number of the house of Israel were among the audiences.

BERLIN.—The Rev. Professor Cassel, in forwarding his annual report, expresses his thankfulness that during the last year his sermons and lectures have been attended by larger numbers of Jews than during any previous year. Jewish scholars have been diligent readers of his many publications, and Jewish writers have been

favourable reviewers of his books. He states that great changes are taking place amongst the Jews in Berlin. Whilst in the enjoyment of complete freedom, and having an increasing number of influential men amongst them, the prejudice against them is on the increase, and the name "Jew" more unpopular than ever. This prejudice, he says, is not from Christian faith, but from national antipathy. Such a result he does not regard as without some good effect, and can trace as a consequence a little more humility and thankfulness when defended by those who are influenced from Christian motives. Therefore, your Missionary can look back upon the work of the year with thankfulness; for it has been, he says, a chain of joyful days, and full of continual blessings.

The *services in Christ Church* have been attended by large congregations, particularly when your Missionary was going through the Lord's Prayer and the Apostles' Creed in the mornings, and giving expositions of the prophet Hosea in the afternoons. Not one of these services was held without Jewish hearers being present, many coming with great regularity.

Five Jews—three men and two women—were baptized during the year, besides sixty children of Christian parents and proselytes; and upwards of twelve hundred communicants partook of the Lord's Supper.

The *Sunday School* has continued in a prosperous condition, with upwards of five hundred children in attendance, and fifty teachers: these children are not the children of Jews, but are connected more or less with the congregation attending Christ Church.

VIENNA.—Several important changes have occurred at this station; the Rev. J. H. Brühl having been appointed to the Principalship of the Operative Jewish Converts' Institution in London, as mentioned in the last Report, the Rev. A. J. Behrens was transferred from Breslau to succeed him in the charge of this responsible post. Mr. Bahri has also been appointed Assistant Missionary, having previously rendered faithful service in another position.

Your Missionaries have made several journeys during the year. At Baden, near Vienna, they found easy access to many of the numerous Israelites of all classes. They lodged together in the same house with some respectable Jewish families from Vienna and Leipzig, who gradually became both accessible and friendly. By means of

these acquaintances, many others were formed in the public promenades and other places frequented by visitors in the immediate vicinity of Baden, so that in this way your Missionaries were introduced to not a few Israelites of the higher class.

WARSAW.—It was announced in the last Report, that your Committee had received through the Foreign Office an important document, setting forth the conditions under which your Missionaries, in accordance with the gracious permission of the Emperor of Russia, would be enabled to labour in the kingdom of Poland, and it was hoped that this year a similar announcement might be made in reference to the remaining provinces of Russia in which Jews reside; but although upwards of two years have elapsed since the Imperial permission was given, the departmental difficulties of carrying out the Emperor's gracious purpose have not yet been removed. Your Committee are nevertheless thankful to report, that the mission in Poland was formally re-opened immediately after your last Anniversary, and that a staff of missionaries has been ever since engaged in Warsaw, as the centre of missionary work, with the whole field of Poland open for their labours.

CONSTANTINOPLE.—Your Society's mission in the capital of Turkey has passed through a year of many dangers, seen and unseen. The wars, rumours of wars, changes in old institutions, and general state of uncertainty, have filled men's minds with sad forebodings; and yet, writes your Missionary, the Rev. C. S. Newman, this part of the Lord's vineyard—as if to reproach the little faith which many have—has prospered beyond expectation, and almost beyond parallel with former years, verifying the saying of Holy Scripture, that it is "not by might, nor by power, but by my spirit, saith the Lord of hosts!"

Two *missionary journeys* were made during the year; a *night school* for adults was opened; two *services* in different languages were conducted each Lord's-day, to which may be added week-day *prayer meetings*, besides the Saturday *Bible meetings*; and further, which may be regarded as an evidence of Christian life, the proselytes kept up amongst themselves a prayer meeting on Sunday afternoons. The *circulation of the Holy Scriptures* has doubled as regards the Old Testament, and more than trebled of the New Testament; the same increase has occurred in *Books and*

Tracts, the receipts for the sale being in similar proportion.

SMYRNA.—Although your Missionary, the Rev. J. M. Eppstein, was very anxious to make some *journeys* into the interior during the year, he was prevented from carrying out his project on account of the disturbed state of the country, and the highly excited condition of the Mohammedan population, robbers and brigands infesting most of the roads and highways; besides which, being the only Missionary at this station, he could not absent himself long from his post. • He is, nevertheless, persuaded that short missionary journeys into the interior are the means of doing much good, and as soon as practicable, he means, by God's help, to make such journeys.

The number of *Jews under regular instruction* at this station for a longer or shorter period during the past year was 22, besides casual inquirers, and the instruction given to some individuals at their houses. Ten of these have quite withdrawn, and of the other twelve only four are regular inquirers; the other eight come when they can, especially on Saturdays.

JERUSALEM.—No permanent appointment having been made to Jerusalem since the retirement of the Rev. O. F. Walton, it was considered advisable that one of your experienced Missionaries should visit the station for a time. Accordingly, the Rev. E. B. Frankel, of Tunis, made a temporary sojourn in the Holy City, where he remained for nearly six months, the exigencies of his own station not permitting him to continue longer. His place has since been supplied in a similar manner by the Rev. D. A. Hefter, your Missionary at Frankfurt.

The *Boys' and Girls' Schools* are in efficient working order; the heads of the schools and the teacher work together harmoniously. English, French, and German are taught in the Boys' School; and English, German, and needlework in the Girls' School. The knowledge of the Old and New Testament Scriptures in both schools would satisfy the most rigid inspector.

Jerusalem Hospital.—During the absence of Dr. Chaplin on sick leave, the medical department has been under the superintendence of Mr. Iliewitz, who, together with the matron and dispensers, has shown great assiduity in attending to the medical wants of his suffering brethren. Their labours have met with much acceptance, and the benefits afforded by the Institution have as usual been eagerly sought. The

number of new cases entered on the outpatient book during the year was 6149, and 7763 visits to patients at their own homes are recorded. 298 males and 344 females were admitted as in-patients, and the average daily number of occupied beds was 26. 22,773 prescriptions were dispensed, of which 461 were paid for, the rest supplied gratis: 78 persons were vaccinated.

A grant in aid has again been made to the excellent Christian School at Jaffa, conducted by Miss Walker-Arnott, and which continues to be well attended by Jewish children.

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On the 16th September we had the pleasure, after previous instruction, to receive by baptism, five souls into the Church of Christ. They are, two sisters of Samany, one of them with a son; a brother of Agashy, and our servant girl. May they use the grace that is given them faithfully, and become strong in the faith of our Lord Jesus, that they may be at last acknowledged by Him as His.

Printed at the Operative Jewish Converts' Institution, Palestine Place, Cambridge Heath; and Published at the London Society's House, 16, Lincoln's Inn Fields.—June, 1877.

THE ANNIVERSARY MEETING

OF THE

HEBREW SCHOOLS,

PALESTINE PLACE, CAMBRIDGE HEATH,

Will (D.V.) be held

On Wednesday, June 6th, 1877.

THE EXAMINATION OF THE HEBREW CHILDREN

WILL COMMENCE AT 1.45 P.M., AND CONCLUDE AT 4.

The former Scholars of the Girls' School will Assemble for Tea at 4.30; and
(after Divine Service) the Scholars of the Boys' School for Supper at 8.30.

Divine Service will be held in the Chapel at 6.30;

THE REV. R. B. GIRDLESTONE, M.A.,

Late of the British and Foreign Bible Society, will preach the Sermon.

Post Free, price Fourpence,

THE RESTORATION OF JUDAH AND ISRAEL. Plain Questions with Plain Answers. By W. M. FLINDERS PETRIE.

London: Haughton and Co., 10, Paternoster Row, E.C.

Price One Shilling,

SECTION OF THE LAW, viz., DEUTERONOMY, being the facsimile of a Hebrew Manuscript printed in China. Sold at the London Society's House, 16, Lincoln's Inn Fields.

Just Published, price Sixpence,

PAPERS READ AT THE CONFERENCE ON JEWISH MISSIONS, held at Southport in June, 1875; to which is added A SERMON, preached on the occasion by the Rev. GORDON CALTHROP, M.A., Vicar of St. Augustine's, Highbury New Park, London.

London: Society's House, 16, Lincoln's Inn Fields, W.C.

Price One Shilling,

CONFERENCE ON JEWISH MISSIONS, held in the Victoria Rooms, Clifton, Thursday, June 11th, and Friday, June 12th, 1874, under the Presidency of the Right Rev. the Lord Bishop of Bath and Wells.

London: Society's House, 16, Lincoln's Inn Fields, W.C.

Price One Penny,

I.—THE INFLUENCE OF CHRISTIANITY AND CHRISTIAN HISTORY UPON JUDAISM AND THE JEWS.

II.—THE INTELLECTUAL ASPECT OF THE EDUCATED AND THE MORAL AND SPIRITUAL CONDITION OF THE UNEDUCATED JEW.

TWO PAPERS read at the CONFERENCE ON JEWISH MISSIONS, held at Southport, June 23rd, 1875. By the Rev. M. WOLKENBERG, Missionary of the London Society for Promoting Christianity amongst the Jews.

London: Society's House, 16, Lincoln's Inn Fields, W.C.

WORKS PUBLISHED AND SOLD

BY THE

LONDON SOCIETY

FOR

PROMOTING CHRISTIANITY AMONGST THE JEWS.

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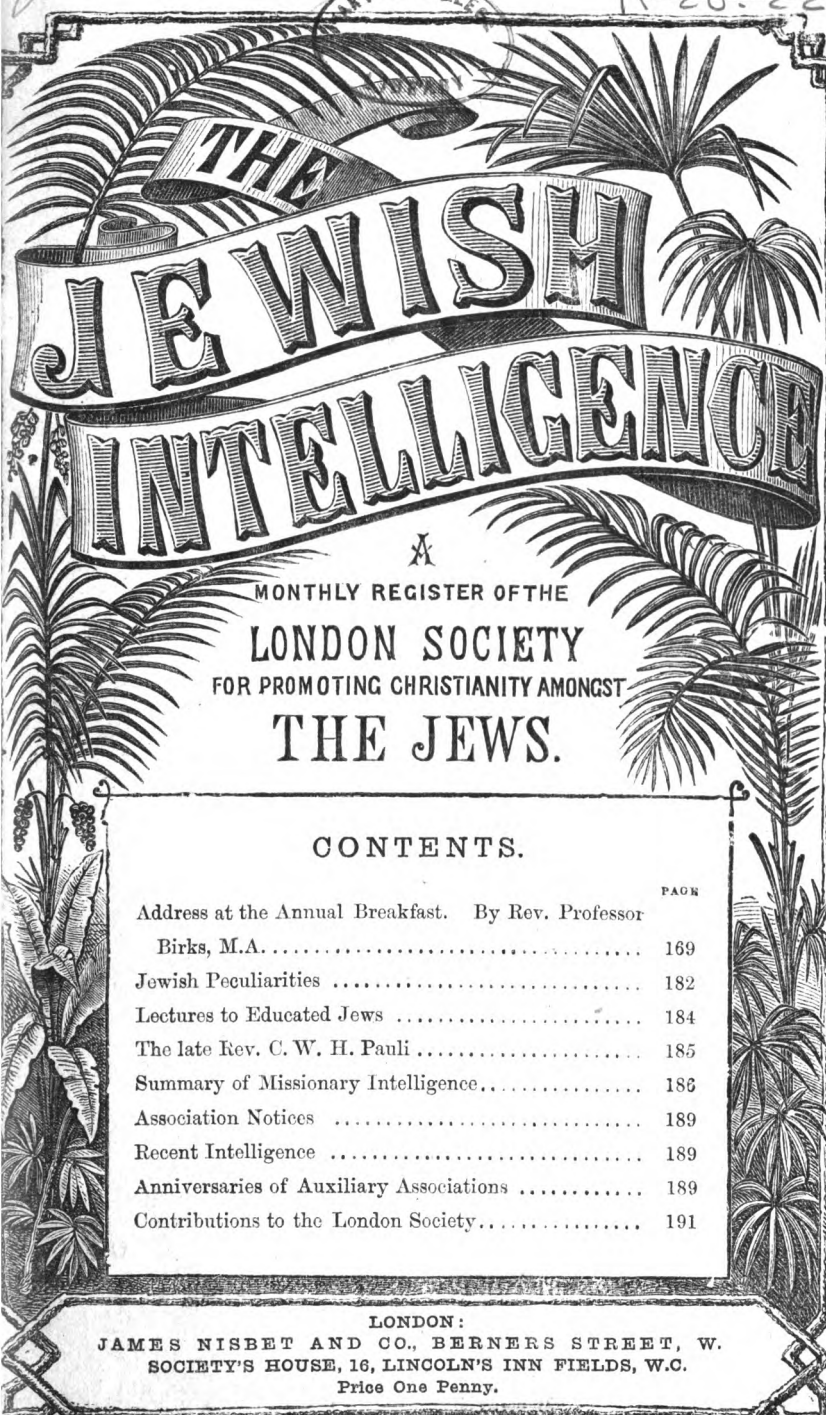
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THE JEWISH INTELLIGENCE

A
MONTHLY REGISTER OF THE
LONDON SOCIETY
FOR PROMOTING CHRISTIANITY AMONGST
THE JEWS.

CONTENTS.

	PAGE
Address at the Annual Breakfast. By Rev. Professor Birks, M.A.	169
Jewish Peculiarities	182
Lectures to Educated Jews	184
The late Rev. C. W. H. Pauli	185
Summary of Missionary Intelligence.....	186
Association Notices	189
Recent Intelligence	189
Anniversaries of Auxiliary Associations	189
Contributions to the London Society.....	191

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THE JEWISH INTELLIGENCE:

MONTHLY REGISTER

OF THE

London Society for Promoting Christianity amongst the Jews.

JULY, 1877.

AN ADDRESS

DELIVERED AT THE BREAKFAST ON THE MORNING OF THE ANNUAL MEETING, MAY 4TH, 1877, BY THE REV. PROFESSOR BIRKS, M.A., HON. CANON OF ELY, AND VICAR OF HOLY TRINITY, CAMBRIDGE.

THE portion of Scriptural truth, which will form the basis of the remarks I propose to make this morning, is to be found in two passages of the words of Christ, in the New Testament and in the Old. The passage in the New Testament is at the close of the Gospel according to St. Luke, (xxiv. 44—49,) "And He said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms concerning me. Then opened He their understanding that they might understand the scriptures. And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you."

That passage seems to bring before us the great substance of our message, and the work in which we are occupied; and the other passage, to be found in the Old Testament, brings before us the special circumstances under which we are now about to carry that message. The times in which we live are very eventful. That passage is chiefly in the last chapter of Daniel, part of it being in the preceding chapter (xi. 45)—"Yet he shall come to his end,

and none shall help him. And at that time shall Michael stand up, the great prince which standeth for the children of thy people : and there shall be a time of trouble, such as never was since there was a nation even to that same time : and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament ; and they that turn many to righteousness as the stars for ever and ever." Those two passages bring before us both the general subject of the work of our Society, and the peculiar features of the times in which we now live, which are very solemn and eventful. The words of the Scripture at the close of the Gospel of St. Luke, to which I have referred, seem to me, and no doubt also to you, to be a charter or standard of the character of the work which we have to carry on. Our blessed Lord himself, when on earth, said He came to seek the lost sheep of the house of Israel. So that our Saviour's own special work was the very same as that in which this Society is engaged. That is a striking fact to be borne in mind by all who are employed in the work of this and kindred institutions : we are doing the very same kind of work, according to the ability that God gives us, in which Christ our Lord himself was occupied during the whole of His personal ministry. At the close of His ministry, when He was leaving the world and about to ascend into heaven, He lays down to His disciples the great substance of the message which they had to deliver, both to the Jew and to the Gentile ; to the Jew first, and also to the Greek.

Now there seem to me to be three special features presented by this passage, that we are to lay to heart as the ground of all our message to the Jewish people. The first is, that our message must be based upon a firm faith in the authority of the Word of God, and especially in the scriptures of the Old Testament. This is a truth very much assailed in these times. It is very much made the object of infidel opposition, and among the attempts made in the present day, that we need to resist, is that of undermining the faith of Christians themselves in the plenary inspiration and full authority of the Old Testament Scriptures. Now our Lord, when risen from the dead and about to ascend into heaven, said—"These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of

Moses, and in the prophets, and in the Psalms concerning me." This passage does not stand alone; it is like the key note to the whole course of our Saviour's own personal ministry to His ancient people. From first to last, it is a ministry grounded upon the authority of the Old Testament Scriptures. When our Saviour came into the world, in what spirit did He enter upon His work? The Psalmist tells us, (xl. 6—8,) "Sacrifice and offering Thou didst not desire; mine ears hast Thou opened: burnt offering and sin offering hast Thou not required. Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do Thy will, O my God." There, we see that our Saviour's main purpose and design in coming into the world was to fulfil what was written in the volume of the book concerning the great work which He was to accomplish for sinners. We find, when He entered upon His ministry, and through every step of it, there is the same recognition of what had been written in the Old Testament Scriptures. When He undergoes temptation in the wilderness, we find the words repeated, "It is written—it is written—it is written." By that three-fold answer He overcomes and quells the darts of the great enemy of souls. When He first enters upon His ministry we find that He began in Galilee—"That it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephthalim, by the way of the sea beyond Jordan, Galilee of the Gentiles; the people which sat in darkness, saw great light." (Matt. iv. 14—16.) So that Galilee is chosen as the scene of our Saviour's ministry from the first, in fulfilment of prophecy in the word of God. When He comes as the great Lawgiver of the Church, to publish a code of regulations drawn up for the direction of His disciples, what is the leading truth which He sets before them? "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." (Matt. v. 17, 18.) When He effects cures and heals diseases, on what principle does He perform these miracles? He says to the leper, "Go thy way, show thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them." He recognises the authority of the law of Moses in the very act of His cure. When again He shows deep compassion for the afflictions of those who come to Him, why does He heal them? Not simply, out of love to suffering humanity, but "that it might be

fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses." (Matt. viii. 17.)

How is it after another cure? What is the reason of His retiring into a secret place and shrinking from publicity? Not simply the instinct of a spiritual modesty, but the fulfilment of the inspiration received, in the word of God, from His heavenly Father, "that it might be fulfilled which was spoken by Esaias the prophet, saying, Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon Him, and He shall shew judgment to the Gentiles. He shall not strive, nor cry; neither shall any man hear His voice in the streets. A bruised reed shall He not break, and smoking flax shall He not quench, till He send forth judgment unto victory." (Matt. xii. 17—20.) At every step of our Saviour's course we see distinct reference to the messages of the Old Testament prophecies, which went before concerning Him. When He comes to nearly the close of His course, still the same language is spoken. In the hour of His suffering and passion:—"And He said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said He unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end." (Luke xxii. 35—37.) Even things that to us seem unnatural, which relate to the son of God, and which have been written of Him, must have their fulfilment. Since it was written that the Messiah was to be reckoned with the transgressors, it must, however unnatural it may seem to us, come to pass. Again, at the time of His apprehension, we read:—"Thinkest thou that I cannot now pray to my Father, and He shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?" (Matt. xxvi. 53, 54.) And now, under the very cross itself:—"Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to His mouth. When Jesus therefore had received the vinegar, He said, It is finished: and He bowed His head, and gave up the ghost." (John xix. 28—30.) Thus, from the very beginning, from His entrance into the world,

from the very commencement of His ministry, and throughout the whole course of those years of public service, there is a constant reference to the messages of the Old Testament, a constant aim to fulfil every jot and tittle of the prophecies therein contained, until the whole was crowned in those parting words on the cross, when He said, "Father, into Thy hands I commit my Spirit." And as this was true of the whole course of our Saviour's personal ministry, so it is true after His resurrection, in that intercourse on the way to Emmaus, that He chiefly impresses upon the disciples the same truth; for He said unto them:—"O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into His glory? And beginning at Moses and all the prophets, He expounded unto them in all the scriptures the things concerning himself." (Luke xxiv. 25—27.)

And their commentary upon it afterwards was this—"Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures?" And now once more, before He is to leave them, He gives them this parting message of instruction. "These are the words I spake unto you, while I was yet with you"—not, you will observe, once or twice incidentally, but He seemed to sum up the whole drift of His personal teaching in this, that He had set before them the truth of the Old Testament prophecies, and the fulfilment of those prophecies in His own person, "that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me." And then, to remove the last difficulty out of the way—not the imperfection or inconsistency of the Scriptures, not some human error that was to be disentangled from the word of God itself—but blindness and ignorance, from which their own minds were to be delivered,—“Then opened He their understanding, that they might understand the Scriptures.” (Luke xxiv. 44, 45.)

Now, here we see that our blessed Lord lays down for us the basis on which the work of this Society must be conducted—a firm faith in the Scriptures, especially a firm faith in that which is now assailed, namely, the inspiration and authority of the Scriptures of the Old Testament. It is the leading feature in our Saviour's personal ministry, that He never anywhere intimates disapprobation of the teaching of the Old Testament, or hints at imperfection—human imperfection—mingled with it and lowering its character; He never represents it as something from which we

have to disentangle the truth out of a great mass of surrounding error, but He represents it as a message of God's truth, for the instruction of sinful men, upon which we may rely with full confidence that it is the word of God Himself. This is very important in these days, because we know that in all directions, this truth is now being assailed; a great deal of the assaults made upon Christianity, and upon the faith of Christians, are now directed against the Old Testament Scriptures. There is a tendency too in many Christians to give way before these shafts of infidelity, and to resign part in order to save the rest of truth, or what they may think are the most important parts of truth—to resign to the enemy the truth and authority of these Scriptures, admitting them to be mixed with Jewish legends, with imperfect morality, or with something or other that is purely human. Instead of recognising them as the messages of God, they would deal with the Scriptures somewhat in the way of that touching anecdote, which perhaps some of you read the other day, of an attack by wolves upon a family in the South of Russia. A man, with his wife and four children, was pursued by wolves, and he took up first one child and then another, and threw it to the ravenous animals, whilst they hastened onwards, until all the four children were devoured, and only his wife remained. An action was brought against him, and he was charged with the murder of his children; but he was acquitted on the ground of his having saved the life of his wife. So it is, I fear, with some of us. When the assaults of infidelity are directed against the Church, we sacrifice the children for the sake of the wife; we sacrifice the authority of the Old Testament, all the harmony of the Gospels, and several other truths, in order to save some of the Christian Scriptures which will survive after all those have gone. That is a course which is most opposed to the teaching of Christ Himself, and most dangerous to the faith of Christians. With regard to this very subject, one main ground of attack upon the truths of the Old Testament is now drawn from its earliest chapters, from the first chapter of Genesis. We are told that science has exploded them—that they have been set aside by recent discoveries. Now most of these things, which are called scientific discoveries, are really scientific guesses—present guesses of men of science upon very imperfect data—upon questions which it is wholly beyond their present competence to decide. They rashly hasten to absolute conclusions on things which may require many years, perhaps centuries, before

we can arrive at a full and certain decision respecting them. They set aside truths in the Old Testament Scriptures for the sake of a guess, which may not perhaps be 20 or 10 years old, or for the sake of a theory propounded to-day, which may be exploded by a new discovery to-morrow. What do they set aside? The authority of the word appealed to by our Lord, where He says: "From the beginning it was not so." (Matt. xix. 8.) "For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God has joined together, let not man put asunder."

There our Lord appeals directly to the words given at the close of the second chapter in the book of Genesis, as universal law made for the instruction of all ages. So again, St. Paul, summing up the whole history of the course of redemption, expresses it in this double fact. "The first man Adam was made a living soul; the last Adam was made a quickening spirit." (1 Cor. xv. 45.) The whole course of the world's history is summed up in the great fact concerning the first Adam, of whom we have heard in Genesis, and in the second Adam, the Lord from heaven. Now after this, why should we as Christians be shaken in our belief in the Scriptures, by the assertions or theories of those persons who pretend to tell us that Adam lived 200,000 years ago, or that the human race existed 200,000 years before Adam was created? Are they not going directly in the teeth of leading and most important statements in the Word of God; and is it not a very sorrowful fact that one of our leading Societies should give currency to this kind of—not Christian knowledge, but what is called scientific knowledge? What is scientific knowledge, but scientific guesses? And those guesses come into direct opposition, and diametrical collision, with one of the most fundamental statements of the inspired Scriptures, recognized as the truth by our Blessed Lord Himself? In the present day, we must take our stand on the great fact that the Old Testament Scriptures are recognised by the Son of God Himself, when risen from the dead, and just before taking His seat at the right hand of the Father. These are all matters for the implicit acceptance, full faith, and confidence of all His disciples in every age, "that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me."

Then there is another, a second great lesson, which I think is involved in this passage. What is the nature of the message—the

nature of the message itself, which based upon the Word of God, we have to deliver to all His ancient people, the Jews, in the present times of unbelief? We have to preach the Gospel. "For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek," the Gentile. (Rom. i. 16.) We have to take up the first part of that passage, and preach the Gospel to the Jew first. Now, what is the character of that Gospel, which we have to set before the Jews? I think we have the leading feature of it implied in these verses. It is the Gospel, first of all, of Redemption by sacrifice, of Redemption through the atoning blood of the Lord Jesus Christ. Here we read (Luke xxiv. 46)—"It behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in His name among all nations." Redemption through the sufferings of Christ, a great truth reaching from the first chapters of the Bible to their closing chapters. In almost the very first chapter of the Bible we read, "It shall bruise thy head, and thou shalt bruise his heel." That is, the bruising of the Redeemer by the Serpent, the great Enemy; and then the victory of the Redeemer over the Serpent, whose head shall be bruised and crushed by the triumphant Saviour. Such is the beginning of the message, and the close of it we find in the last book of the Bible, and prominent in every part, in the name of the Lamb—the Lamb slain, the Lamb whose blood was shed. "Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation." (Rev. v. 9.) Redemption by the blood of the Lamb, this is the one main feature of the Scriptural message, from first to last. Now, it is especially important, in the great work of our mission to the Jews, to bear in mind these two points. We should take as our first principle, the truth and the authority of the Old Testament, and our second must be redemption by sacrifice. These two principles give us strength in our appeal to the Jewish conscience. They had a system of sacrifices, which are all suspended, all put aside; so that they have no power to offer the sacrifices of the law. But at the same time, we can point out to them that all those sacrifices point to one common object; that, in themselves, they are worthless, but that like so many rays converging on one point, they find one common centre in the great sacrifice of Christ on the Cross, in the death of the incarnate Son of God, the Saviour of mankind, without the shedding of whose blood there was no remission of sins. But, there is

the blood of Christ, supreme over every thing else. "Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." Now, these two things taken together, seem to me to form a sort of charter, or code of teaching, in the work of this Society. We ought to take every part of the Old Testament as the truth of God, and to show how every part of it points to the Lord Jesus Christ; Christ "the seed of the woman," Christ answering to Isaac bound on the altar as a sacrifice, the well-beloved Son over whom, before he was laid on the altar, it was said in these solemn words, "My son. God will provide Himself a lamb for a burnt-offering." Christ fulfils the antitype of Joseph, sold and betrayed by his brethren, cast into a pit, where there was no water, but rescued out of it, and then exalted to the throne of Egypt. There you have a type of Him who went down to death and the grave for us, and then was exalted at the right hand of His Father, that every knee should bow before Him both in heaven and in earth. And so with the Passover; with the serpent in the wilderness; and with many burnt offerings and sin offerings of the law, sin offerings of the day of atonement, and all the other various types of the law converging in one blessed glorious truth—Christ, the Son of God, dying on the Cross as the sacrifice for the sins of men. "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them;" and He has "committed unto us," especially to His ancient people, this ministry of reconciliation.

Then there seems to me a third main feature, which is not formally expressed in this passage, but which we may gather from others, namely, the character of the Gospel we have to preach, as being also the Gospel of the kingdom. This Gospel of the kingdom shall be preached in all the world, as a witness to all nations. Now this Gospel of the kingdom seems to me to be often misunderstood. There is one verse, which has been very prominent in modern controversy, that appears to me to be constantly misapplied, and a meaning put upon it which it does not at all bear, and which cannot possibly be the true meaning. I allude to that verse, so often quoted by Dissenters and Liberationists. "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." (John xviii. 36.) The idea is not that the kingdom of Christ consists in

the teaching of truth; that would be making the office of the king the same with that of the prophet, but the idea is that one great truth which He taught was the certainty of His coming kingdom. "My kingdom is not of this world": it does not come from this world as its source; it is not derived from this world as an authority; it is the reality of a kingdom, the time for which has not yet come. "If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." You will remember that when Simon Peter smote the high priest's servant, and cut off his right ear, Christ stopped him, and forbade him, saying, "Put up thy sword into the sheath;" I permitted my enemies to apprehend me, because the time of my kingdom is not come. St. Paul alludes to this confession, (1 Tim. vi. 13,) in these words—"I give thee charge in the sight of Jesus Christ, who before Pontius Pilate witnessed the good confession." The confession was that He who once died for sinners on the cross will come to reign, because God "hath appointed a day, in the which He will judge the world in righteousness by that man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead." (Acts xvii. 31.) How different is this view from the other. Christ is a true king, and the office of a king is to reward, to punish, and to exercise righteous judgment; to reward those who are faithful, and to punish those who are obstinate and perverse. The meaning of "kingdom" is not to be explained by saying it is merely a metaphor for teaching; and if it is said the diffusion of religion has nothing to do with politics, these words teach that it has everything to do with politics; for the time is coming when the kingdom of Christ shall be supreme, when Christ shall reign, all opposers shall be overcome; and the duty of His servants is to bear witness to this future kingdom of Christ. Christ has much to do with the kingdoms of this world, as all are to be subject to His supreme authority; therefore we are to look, in all the events that are occurring around us, for the steps which are preparing the way for the coming of that kingdom which shall not pass away; for the saints of the Most High shall take the kingdom and possess it for ever, even for ever and ever. This is another view of the message we have to give; and I believe it will be a great help to us, in connection with the work of missions to the Jews. We do not preach to him a Messiah who will never reign, or who will reign.

only in a figure, or secretly in the hearts of those who believe on His name, but we preach a Messiah who comes as a Prophet, Priest, and King—as a Prophet, first, to teach in His own lifetime on earth; as a Priest, to make atonement, to intercede at the right hand of God; and then, completing His work, He is to return and establish His kingdom, to recover this earth from the power of Satan, and to set up a kingdom which shall never pass away. We are to take these three truths in their completeness. The Gospel is based upon the prophetic work of Christ; we are to accept His teaching in regard to the authority of the Old Testament Scriptures, because, from first to last, it had reference to the priestly work of Christ as the atoning sacrifice, dying on the cross, and then ascending to heaven, and seated at the right hand of the Father, and then to be completed and crowned by the kingly work of returning to take His great power and reign. We shall only carry fully out our Mission work and duty when we thus preach the Saviour, in the fulness of His threefold offices to His ancient people.

Another remark may be made in connection with these words—“and ye are witnesses of these things.” The work is carried on by witnesses. “In the mouth of two or three witnesses,” “every word shall be established.”

Much has been said lately about the living voice of the Church; the substitution for individual Christians of a corporate something, of some kind or other, whose one voice is to replace all the separate voices of faithful Christians. Now I see no trace of this in the witness-bearing of the New Testament, which deals with individual witnesses, concurring with regard to the message of the Gospel. There is a remarkable contrast presented in the last Book of Scripture, between a single voice and many voices. In the 13th chapter of Revelation, at the 15th verse, we read—“And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.” Here there was a corporate voice requiring submission to its authority, and persecuting and putting to death those who refused to accede to its demands. On the other hand, we have side by side with that corporate voice, many voices; “an hundred and forty and four thousand, having His Father’s name written in their foreheads; and I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and

before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth." (Rev. xiv. 1—3). We have there a contrast between a false voice from a corporate unity, always liable to corruption and pollution—and we have living voices of faithful men, agreeing in the fundamental truths in the message of the word of God, and all concurring in one song of praise to the great Author of their blessings.

The last point in this passage is this—"And behold, I send the promise of my Father upon you." As all we have to do, or can do, is of no power or avail, unless we have the present grace of the Holy Spirit, there must be that one element to sustain our work. There must be prayer for the Holy Spirit of God to bless our missionaries, and to guide them in what they say, to teach them and to keep them from error; to guide them, in fact, into all truth, or else nothing they do or say will prosper. "If any man has not the Spirit of Christ, he is none of His;" and if any Society has not the Spirit of Christ accompanying its labours, the work of that Society will become dead and lifeless. We need, in these days especially, to pray for the constant presence and grace of the Holy Spirit.

These words I have said with regard to the work in general. I think I may add a few words on the special circumstances of the time in which we live. We are living, as you are all aware, in very eventful days. Within the last few weeks a war has broken out, of which we cannot see the issues; but of this we may be sure, that every thing that is passing is only in fulfilment of some part of a foreseen plan of a God of wisdom and of love. Now, with reference to what has just lately occurred, I would turn to the other passage in Daniel. There, I think we have the keynote with regard to our present position. In the close of the eleventh chapter of Daniel, you have a prophecy, on which I will not dwell in detail; only I will say that the last clause of the last verse of that chapter—"Yet he shall come to his end, and none shall help him," contains a prophecy which, I think, has a double fulfilment and mission; first, with regard to the fall of the Turkish Power, and then the replacing of it by another, which I think is Russia, or the Northern Power. It seems to me that the verse describes, in a striking manner, the momentary phase of politics, at the present time, "none shall help him." From the first there has been a sort of fatality in all the attempts which have been made to

help Turkey in its decrepitude ; they have all seemed to fail. There, I think, we have a phase of God's Providence, at the close of one great prophecy, and the key to another. About forty years ago, I came to the conclusion that one verse, in the tenth chapter of Revelation, was a prophetic sign or limit ; that which says (ver. 6) "that there should be time no longer." That seemed to me to apply to a limit of time, to a period of 360 years from the time of the Reformation ; and it is remarkable that the addition of 360 years to the date of the Reformation in 1517 brings us, at the close of that interval, to the present year 1877 ; and now in this year, the war has broken out, which is most likely to issue in the utter disruption of the Turkish Empire ; and that, I take it, will bring us to the close of the second woe. You remember, however, that the second woe is not the last, but that that second will be followed by a third. The second woe is a scourge on the idolatries of Christendom. You may have heard of a picture of the Virgin Mary, that was sent by the municipality of Odessa to the Russian army, which they are to take for their palladium in their attack upon the Southern power. If God sends a scourge upon a particular sin, marked for detestation in every page of the Word of God ; and if, after lasting for 400 years, it has not, at the close of that time, produced its effect, and is then permitted to be swept away, must we not expect that God will send another woe severer than the first, by which the Church will be punished, unless the Church repents of its idolatries.

With regard to the issue of this time of trouble, that we may expect soon to come, we read in the first verse of the twelfth chapter of Daniel—"And at that time shall Michael stand up, the great prince which standeth for the children of thy people : and there shall be a time of trouble, such as never was since there was a nation even to that same time : and at that time thy people shall be delivered, every one that shall be found written in the book." There can be no doubt that these changes in the East will bring the Jewish people into greater prominence, and I think there will be little doubt that they will be seen to be connected with the first steps of their return to their own land, and then that land will be the scene of great conflicts in the last days. We have, at present, all nations, from the ends of the earth, brought together : the ambassadors from China and Japan are for the first time in our own country. Here we have the whole extent of the world, from the East of Asia to the West of Europe, joined in one

great commonwealth of nations; so that whenever war and confusion breaks out at one point, it vibrates throughout the whole extent of three continents; and in the midst of this, the Jews are to have a very prominent place; they are to occupy the central country, but not only so, they will determine the whole future history of the world—"For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" (Rom. xi. 15.)

Therefore, however little honoured by worldly men, however secondary in the eyes of many Christians, the work of this Society may be, it really occupies a very foremost place amongst the various works of Christian duty in which we ought to be employed. We ought, more than ever at the present time, to feel its deep importance; we ought to pray for a blessing upon God's missionaries; we ought to look forward with prayer, faith and hope, to the fulfilment of all those blessed promises, which are summed up in these words (Isa. xxvii. 6)—"Israel shall blossom and bud, and fill the face of the world with fruit."

JEWISH PECULIARITIES.

COMMUNICATED BY MR. PAUL WARSCHAWSKI.

THE modern signification generally attached to the word peculiar and its derivative peculiarity, which renders them synonymous with "singular" and "oddness" respectively, does in nowise harmonize with the primary meaning of the Latin *peculium*, the equivalent for the Hebrew כֶּלֶךְ, an appellation once intended for Israel.

This appellation of dignity, God's "peculiar treasure," we read, was proffered to the Israelites on condition that they would obey God's voice, and keep His covenant. (Exod. xix. 5.) But, when we compare with this Jeremiah xxxi. 32, where God denounces His people as having broken the covenant, (and in mercy to them He introduces "a new covenant" for their acceptance,) we see readily that they have forfeited their high privilege, not only for the first grievous offence, but *a fortiori* for rejecting the only provision of mercy held out to them under "the better covenant."

Till they acknowledge this twofold sin, we can only liken them to a shipwrecked crew, who obstinately refuse to be rescued by the timely life-boat placed at their disposal, in their vain attempt to

save themselves from the raging billows which threaten their immediate destruction.

In this sense, at least, the above cited modern signification is appropriate. For Israel is indeed a "singular" people, and their "oddness" is conspicuous enough, and we could fondly wish it were otherwise. But wherein carnal Israel has failed, the spiritual Israelites, and with them a mighty host of believers from among all nations, have obtained mercy—"not by works, but by Him that calleth." These, united by the Gospel bond of love, are termed by the inspired writer "a chosen generation, a royal priesthood. . . a *peculiar* people," or, as Luther renders the original, (*λαὸς αἰς περιποίησιν*), "The people of the inheritance." (1 Pet. ii. 9.)

The peculiarity of our Jewish brethren in rejecting the Gospel is not an exclusive one. They possess yet many other strange peculiarities, (perhaps through no fault of their own,) which the traditions of their doctors have infused into them. Of these we can only give a few; but enough, we think, to show our brethren how deep their moral fall has been since they rejected the teaching of Him who taught and spake as never man did.

The Rabbins have discovered—they do not tell us by what means—that when an Israelite dies and is buried, an angel (whose name is "Domeh") visits his grave, and with a rod which he holds in his hand he strikes on the grave to apprise the dead man of his arrival. "What is thy name, sinner?" (*רשע מה שמך*), asks now the stern messenger, in angry tone. If the terrified Israelite can recall his name, all well and good; if not, he may expect to fare badly.*

It must, however, not be supposed that the name demanded is the personal, or even the cognomen of the departed. It is altogether an artificial name, or rather one ingeniously made up of a verse from the Psalms, in the following strange fashion. We will suppose that the departed bore the name of John—*יוחנן*, a verse must be selected which begins and ends with the respective initials and final letters of that name. In our present case, we get Psalm xci. 1, to answer the purpose. This kind of nomenclature must of course be practised when yet in the land of the living—which is, happily, not exercised by many Jews now.

* The fear of death which this fable inflicts upon the credulous Israelite, drives him to take shelter beneath the fanning wings of the Rabbinic dictum—"Alms-giving delivers from death." Accordingly, boxes are held at funerals (in Poland and Russia) for the reception of such alms.

The dead have yet another and more tedious task to perform. Before they can rise again, they must, in the opinion of the Rabbins, roll under ground to "the land of Israel," where the general resurrection will take place. For this reason "did the patriarch Jacob, as also Joseph, desire to be buried in Canaan." And since dying in the Holy Land is considered meritorious, those, therefore, who are fortunate enough to end their days there, are not only exempt from the fatigue of a subterranean journey, but also from having their rest disturbed in the grave.

We are yet made acquainted with another piece of information, which, too, is characteristic of Jewish peculiarities. It is this. The soul of the wicked after dissolution has to suffer for a longer or shorter period, according to its demerit, and is for that purpose sent back to this nether world of ours, where (by way of penal servitude) it has to enter some animal or other, or even a vegetable abode may be assigned to it, until the full fixed term has expired. This, of course, is nothing short of the heathenish doctrine of transmigration—a thousand times more objectionable than the Romish creed of purgatory.

We recommend our Jewish brethren to read carefully the 25th chapter of the Gospel by St. Matthew, together with the 15th chapter of 1 Corinthians, and thus to institute a comparison with the teaching of the Rabbins regarding the death, the resurrection, and the final state of man, and we are hopeful of the result.

LECTURES TO EDUCATED JEWS.

THE controversy between Christianity and Judaism cannot be viewed with indifference either by Christian or Jew. If Jesus of Nazareth be not the true Messiah then is *our* faith vain, and we are yet in our sins. We must, moreover, look for some other cause for the long-continued dispersion and affliction of Israel than their rejection of Him. If, on the other hand, *He be* the "promised Deliverer," then how fearful the guilt and how hopeless the condition of the Jewish people, so long as they continue to ignore His claims!

It is an undoubted fact, that the evidences of the Messiahship of Jesus are receiving at the present time a larger amount of attention on the part of thoughtful Jews than has ever been the case before. The intelligent, devoted, and persistent efforts of the Christian

missionary, to bring the momentous subject before the mind of the Jewish people at large, have not been in vain. The large circulation of the New Testament Scriptures, which for many years past has been going on amongst the Jews, has undoubtedly produced a very wide and deep impression on the Jewish mind, inclining very many to listen, and read, and consider as they never did before.

Hence when any special efforts are made to gain the ear of the Jews and speak therein words for Christ, these efforts meet with more or less of success. The course of Lectures recently delivered in St. George's Hall, Langham Place, London, formed no exception to this. Many Jews, of a class not easily reached by the missionary, were present at those Lectures, and heard from the lips of learned Christian divines, imbued with love for Israel, the claims of Jesus to their faith and love, eloquently pressed upon their attention. In our last number we gave the names of the lecturers, and held out the promise of a *résumé* of the Lectures to appear in the present month's "Intelligence." Since then, however, we learn that it is the intention of those who organized the movement to publish the Lectures, and we therefore think it desirable to let the Lectures speak for themselves. No doubt all who feel interested in this hitherto untried effort to reach the better class Jews, will procure the Lectures, and we are sure they will repay careful perusal.

We earnestly hope that where the *voice* of the Lecturers did not reach, their *words* may: and that the Addresses may be widely circulated among the Jews. Now is emphatically the day of opportunity for Christian work in Israel: the thoughts of many hearts concerning Christ are being discovered; there is much to encourage, and voices from all parts of the dispersion are calling aloud for light, and rest, and peace—to be found in Jesus alone.

W. J. A.

THE LATE REV. C. W. H. PAULI.

THIS veteran missionary and devoted servant of God deserves, and would have received, in the pages of the "Jewish Intelligence," a full account of his life and labours, had he not expressly requested that such might not be given. It was his intention to publish his autobiography, together with "some letters which might be useful to the Church of Christ," and we therefore the more readily agree to his request to depart from our usual course in the case of deceased missionaries.

His memoir will be found to be, unless we are much mistaken, full of deep and touching interest, especially as regards the history of his conversion to the faith in Christ. And having been for thirty-seven years a missionary of the Society, and occupied important stations in the mission-field, his testimony as to the progress and comparative position of Christianity among the Jews must be valuable.

Let us thank God for the grace given to our departed brother, for his labours more abundant, and for the many proofs he was permitted to see that those labours were not in vain in the Lord. And as one after another is called away, let us pray the Lord of the harvest to raise up and send forth other labourers into the Jewish mission-field. "Yet a little while, and He that shall come will come, and will not tarry." He will "come to Zion," and "turn away ungodliness from Jacob." May we be instrumental in "making ready a people prepared" for His coming!

EDITOR.

SUMMARY OF MISSIONARY INTELLIGENCE.

For missionary information respecting Jerusalem, see "Jewish Records" appended.

BUCHAREST.

Mr. E. H. Shepherd sends us a very interesting account of the special work to which he has devoted himself since his appointment to this station. He has formed classes for the study of the Scriptures and the English language, which are kept quite distinct from each other. The classes have now closed for the summer months, but in looking back upon the time and labour spent in them, Mr. Shepherd expresses his conviction that they have accomplished much good.

The Old Testament Class

Meets twice a week, and since its commencement has numbered nearly a dozen members. The average attendance has been nearly five each occasion. I am persuaded that these classes are a source of much blessing, as I could hardly wish for more favourable circumstances for proclaiming the wonders of redeeming love. The classes have never lasted less than two, and sometimes as long as four hours; yet I think, that from first to last, scarcely a quarter of an hour has been spent in secular conversation. I may truly say, that to each who has attended the Gospel of Christ has been

fully explained: and I am persuaded that some of the members are sincerely searching after the truth.

The New Testament Class.

This was started subsequent to the one referred to, and the average attendance has been smaller. It is held on the Sunday evening, which being in Bucharest the principal time for pleasure, may probably have affected the attendance.

The English Classes

Are intended to give instruction in the English language. They are unavoidably wholly secular, but as they bring me in contact with Jews whom otherwise I might not meet, they must be regarded as an indirect ally to missionary work. I trust that God will own these feeble efforts in His service.

It is feared that the schools of Bucharest will shortly be closed by order of Government, and of course our own among the rest. But apart from this our missionary work is steadily going on. Of course there is a great deal of excitement, and the minds of the people are engrossed with the events of the day, and there is much distress for want of employment.

CONSTANTINOPLE.

The Rev. C. S. Newman and his wife are, as may be supposed, in the midst of much anxiety, especially with reference to the Girls' School, as should our missionary work be suspended, or our agents be compelled to leave the capital, Mrs. Newman would be obliged to bring about half the children with her.

A few weeks since two of the girls were sent out to service, very good situations having been procured for them. Mrs. Newman has confident hope that they will turn out well, and prove a credit to the school, and thus fulfil one object for which it was established. They are now preparing for confirmation, and their mistresses take a great interest in them. Two fresh girls have been received into the school in their room. Our missionary and his wife earnestly entreat the prayers of the readers of the "Intelligence," that they and our other agents in the mission may be guided and protected during the present critical time.

JERUSALEM.

There is a great deal of confusion in the country generally, but our missionary brethren are going on with their work as quietly as the circumstances permit. The services in Christ Church have been continued as usual. The Rev. D. A. Hefter has taken the morning service, the Bishop preaching occasionally. The afternoon

German service has been taken by the Rev. H. Friedlander, in conjunction with Mr. Hefter. A new inquirer from Constantinople has been received, and has created a favourable impression as to his sincerity. Our missionary brethren are under the impression that while it *may* be advisable, or even necessary, to suspend for a time some parts of our work, yet there may be peculiar facilities in a time of unquiet and alarm for preaching the Gospel of peace and salvation. So long as the Christian population are left unmolested, we trust that our missionary agents may have grace to remain steadfast at their posts, trusting implicitly in the mighty arm of God, knowing that *they* shall be kept in perfect peace whose mind is stayed on Him. In the meantime, they may feel sure that much and earnest prayer will be offered up by friends of Israel at home for their safety, and for the strengthening of their faith in the Divine promises.

VIENNA.

We extract the following from the journal of Mr. J. Bahri.

A Visit to Presburg.

Presburg, the ancient capital and residence of the apostolic kings of Hungary, has a Jewish population of about 3000 souls. The proudest and most self-righteous of Israel are decidedly the Jews of Presburg. They call themselves "the Holy Congregation of Jerusalem Hakatan," i.e., Jerusalem minor. This title the Jews of Presburg assumed since the days of Rabbi Moses Sopher, (called after his work on the Talmud, "Chatham Sopher,") who, at the beginning of this century, established schools of Talmudic and Rabbinic literature, and made Presburg the capital of Jewish learning, where hundreds and thousands of *Bachurim* pilgrimed from far and nigh, to hear the Talmud preached by the far-famed "Chatham Sopher." This Chatham Sopher was renowned for his great learning and ascetic and secluded life, which was wholly devoted to the study of the Talmud, and to fasting and praying incessantly, day and night. This wonderful rabbi is said to have lived upon a piece of dry bread and a cup of water, during the week days; only on Saturdays (Sabbath) he enjoyed a proper meal. His sleep was an hour daily, divided into two halves; one half-hour's sleep he took in the afternoon, the other portion at night. Precisely at twelve o'clock at midnight he arose to perform *Kriah*, in memory of the destruction of the Temple, and offering up prayer for the restoration of the throne of David and Jerusalem. The rest of his time he occupied in private studies, and in public teaching of Rabbinical lore. The orthodox Jews speak of the Chatham Sopher with the same reverence as they pay to the prophet Moses, the son of Amram: yea, some of them say that Rabbi Moses Sopher was Rabbi Moses Ben Amram in disguise.

ASSOCIATION NOTICES.

North-Midland District.—The address of the Rev. C. S. Painter is 54, Terrace Royal, Clarendon-street, Nottingham.

The following alterations will take place from July 1 :—

South-Eastern District.—The County of Dorset will be taken from the South-Western District and added to the above.

South-Midland District.—The County of Wilts will be taken from the South-Western District and added to the above.

South-Western District.—Clifton and Bristol will both be comprised in this district.

RECENT INTELLIGENCE.

BIRTH.

Hamburg.—On June 1, the wife of the Rev. S. T. Bachert, of a son.

ANNIVERSARIES OF AUXILIARY ASSOCIATIONS, &c.

EASTERN DISTRICT.

Secretary.—REV. MERVYN ARCHDALL, Mount-pleasant, Newmarket-road, Norwich.

Date.	Place.	Incumbent or Chairman.	Preachers and Speakers.	Serm. or Meet.	Collections.
NORFOLK.					
1877. Apr. 9	Norwich, Cathedral	The Very Rev. the Dean	The Very Rev. The Dean	S	£ s. d. 19 3 0
	Do., St. Augustine's	Rev. R. A. Bathurst	Rev. R. A. Bathurst	S	1 6 0
	Do., St. Benedict's	Rev. J. Tarbuck and W. Mainprice	Revs. J. Tarbuck and W. Mainprice	SS	0 18 1
	Do., Catton	Rev. G. A. Crookshank	Rev. R. D. Pierpoint	S	5 12 5
	Do., St. George, Colegate	Rev. J. L. Le Pelley	Rev. J. L. Le Pelley and Secretary	SS	1 18 6
	Do., St. Giles'	Rev. W. N. Ripley	Rev. C. S. Isaacson and W. Bailey	SS	11 13 3
	Do., do. (to Children)	Do.	Rev. J. M. Randall	S	3 10 8
	Do., St. Helen's	Rev. Canon Patteson	Rev. H. S. Roberts, L.L.D.	S	4 9 0
	Do., St. Lawrence's	Rev. J. Crompton ..	Rev. J. Bates	S	0 14 0
	Do., St. Martin-at-Oak	Rev. C. Caldwell	Rev. J. L. Le Pelley	S	0 16 6
	Do., St. Martin's-at-Palace	Rev. A. W. L. Rivett	Rev. A. W. L. Rivett	S	1 5 6
	Do., St. Michael-at-Thorn	Rev. W. F. Creney ..	Revs. W. F. Creney and W. Hudson	SS	0 13 2
	Do., St. Paul's	Rev. M. S. Jackson	Rev. L. C. Wallich	S	0 11 1
	Do., St. Peter per Mountergate	Rev. W. Hudson	Rev. W. F. Creney	S	1 18 9
	Do., St. Peter, Southgate	Rev. W. Bishop	Rev. W. Bishop	S	0 12 10
	Do., St. Saviour's	Rev. W. H. Cooke ..	Rev. H. S. Roberts, L.L.D.	S	1 10 0
	Do., St. Simon's	Rev. R. D. Pierpoint	Rev. H. W. Beauchamp	S	0 18 10
	Do., St. Stephen's	Rev. J. Wilson	Revs. G. Langley and Dr. Roberts ..	SS	8 9 7
	Do., St. Swithin's	Rev. W. A. Slipper ..	Revs. G. Langley	S	0 15 0
	Do., Eaton, Parish Ch.	Rev. W. M. Pigot ..	Rev. W. M. Pigot	S	0 11 0
	Do., do., Christ Church	Do.	Revs. W. M. Pigot and C. Baldwin ..	SS	5 17 0
	Do., St. Bartholomew's Parish Church	Rev. F. Taylor	Secretary	S	0 10 0
	Do., do., Temporary do.	Do.	Revs. F. Taylor and J. M. Randall ..	SS	5 18 3
	Do., do., Mission do. ..	Do.	Rev. F. Taylor	S	0 6 8
	Do., St. Philip's	Rev. T. A. Nash	Revs. J. M. Randall, W. T. Gidney, and T. A. Nash	SS	12 12 3
	Do., Holy Trinity	Rev. J. Callis	Revs. J. Callis, H. W. Beauchamp, and C. S. Isaacson	SS	8 9 6
	Do., Thorpe	Rev. J. Patteson	Revs. J. Patteson and E. A. Stuart ..	SS	5 17 3
	Do., Thorpe Hamlet	Rev. R. D. Pierpoint	Secretary	S	5 7 4
10	Do., St. Giles'	Rev. W. N. Ripley ..	Revs. G. Langley, Dr. Roberts, and J. M. Randall	M	4 1 5
24	Tunstead	Rev. G. H. Harris ..	Revs. W. Bailey and H. Browne	M	2 11 4
SUFFOLK.					
1	Gosbeck	Rev. W. H. Attwood	Secretary	SS	None.
	Somersham	Rev. G. Langley	Do.	S	1 2 6
8	Campsey Ash	Rev. G. A. Archer ..	Rev. W. J. Adams	SS	8 0 9
13	St. Clement's	Rev. B. H. Whiteway	Revs. C. J. Goodhart, H. Hare, and K. B. Atty	SS	5 3 2
	Do., St. Helen's	Rev. W. Horne	Revs. W. House and H. A. Stern	SS	9 17 8
	Do., St. Lawrence's	Rev. G. V. V. Smith	Revs. G. Smith and G. Langley	S	4 12 2
	Do., St. Margaret's	Rev. S. Garratt	Revs. S. Garratt and C. J. Goodhart ..	SS	11 17 5
	Do., St. Nicholas'	Rev. C. Ward	Rev. E. Oakley	S	2 5 0
	Do., St. Peter's	Rev. R. A. White	Revs. R. H. White and C. J. Goodhart ..	SS	7 1 2
	Do., St. Stephen's	Rev. J. Brownjohn	Revs. H. A. Stern and J. Brownjohn ..	S	5 12 5
	Do., Ship Church	Rev. H. Hare	Rev. H. Hare	S	0 15 0
	Whitton	Rev. G. Stokes	Revs. J. Hutchinson & H. A. Stern ..	S	2 9 2
16	Ipworth	Ven. Archd. Groom and Rev. S. Garrett	Revs. G. Langley, C. J. Goodhart, and H. A. Stern	MM	7 11 6
17	Aldringham	Rev. T. Cox	Rev. John Thorp	M	0 10 0

NORTH-EASTERN DISTRICT.

Secretary.—Rev. E. C. Dawson, Wynyard-house, North Park-road, Harrogate.

Date.	Place.	Incumbent or Chairman.	Preachers and Speakers.	Serm. or Meet.	Collec-tions.
1877.	YORKSHIRE.				
Jan. 23	Elvington	Rev. Alured J. Clarke	Rev. E. J. Tarchheim	S.	£ s. d.
May 6	Conisbrough	Rev. J. G. Wood	Secretary	SS	1 12 8
7	Do	Do	Do	M	4 5 0
8	Hooton Roberts	Rev. J. Cordeaux	Do	M	3 0 0
13	West Witton	Rev. W. Whaley	Do	S	3 1 6
	Redmire	Rev. C. Pauli	Do	S	2 6 4
	Askridge	Rev. C. Whaley	Do	S	2 5 0
14	Do	Do	Do	M	1 0 0
15	Leyburn	Do	Do	M	1 2 5
20	Arthington	Rev. P. W. Hulbert	Do	SS	3 9 6
27	Cowick	Rev. W. Smith	Do	SS	3 4 2
28	Do	Do	Do	M	1 7 2

NORTH-MIDLAND DISTRICT.

Rev. C. S. Painter, 54, Terrace-royal, Clarendon-street, Nottingham.

Date.	Place.	Incumbent or Chairman.	Preachers and Speakers.	Serm. or Meet.	Collec-tions.
1877.	DERBYSHIRE.				
Jan. 21	Spendon	Rev. G. Kingdon	Rev. F. Corfield	SS	£ s. d.
Feb. 18	Derby, All Saints' Church	Rev. S. D.C. Douglas	Revs. C. J. Goodhart, S. D.C. Douglas, and A. A. Isaacs	SS	6 0 8
	Do., St. John's	Rev. J. Chancellor	Rev. A. A. Isaacs	S	20 17 1
	Do., Christ Ch. Sch. room	Rev. W. H. Askwith	Revs. W. H. Askwith & S. D.C. Douglas	SS	9 17 2
	Do., Trinity Church	Rev. T. Hoare	Rev. C. J. Goodhart	S	9 0 0
	Do., Normanton	Rev. J. H. Lester	Rev. J. H. Lester	S	2 6 0
	Do	R. Smith, Esq., High Sheriff	Revs. C. J. Goodhart and A. A. Isaacs	M	No ref.
19	Do	Rev. S. D.C. Douglas	Do	M	14 7 0
21	Do., St. Andrew's	Rev. M. H. Scott	Rev. M. H. Scott	S	6 17 5
	Curbar	Rev. T. F. Salt	Rev. T. F. Salt	S	2 18 0
Mar. 28	Stapenhill	Rev. E. Warbreck	Do	SS	3 13 4
29	Do	Rev. W. G. Vernon	Rev. H. S. Roberts, LL.D. & B. Stead, Esq.	S	18 10 0
April 1	Osaston	Rev. J. W. G. Vernon	Rev. H. S. Roberts, LL.D.	M	12 5 0
	Edale	Rev. J. Eaton	Rev. G. Ashwin	SS	10 7 9
	Shardlow	Rev. A. W. Headache	Rev. J. Eaton	SS	3 0 1
10	Delph	Rev. J. Vawdrey	Rev. C. G. Ashwin	SS	5 1 0
18	Darley Dale	Do	Do	M	0 19 0
				M	2 2 2
1876.	LINCOLNSHIRE.				
Oct. 2	Stixwold	Rev. W. Lush	Rev. W. Lush	S	4 8 0
1877.					
Mar. 4	Boston, Parish Church ..	Rev. Preb. Bleakin	Revs. Preb. Bleakin and W. Rudge ..	SS	19 5 10
	Do., St. James' Church ..	Do	Revs. W. Rudge and J. Brown	SS	6 1 6
	Do., Chapel of Ease	Rev. G. E. Patten-den, LL.D.	Rev. G. E. Patten-den, LL.D.	SS	5 16 0
	Quadring	Rev. F. Ashwin	Rev. F. Ashwin	SS	1 7 4
3	Boston	Rev. Preb. Bleakin	Venerable Archdeacon Kaye and Rev. M. Wolkenberg	M	3 11 4
25	Market Rasen	Rev. W. T. Hindley	Rev. H. S. Roberts, LL.D.	SS	2 18 11
26	Do	Do	Do	M	1 0 6
Feb. 11	NOTTINGHAMSHIRE.				
	Nottingham, Holy Trinity	Rev. Canon Smith	Rev. Canon Smith	SS	22 5 8
	Do., All Saints	Rev. Edwin Gyles	Rev. Edwin Gyles	SS	8 7 0
	Do., St. Saviour's	Rev. J. Stonehouse	Rev. J. Stonehouse	SS	8 0 0
	Do., St. Nicholas	Rev. W. Pope	Rev. W. Pope	SS	10 7 7
12	Nottingham	H. A. Norman, Esq.	Revs. H. S. Roberts, LL.D. and A. Bernstein	M	5 2 5
1876.	STAFFORDSHIRE.				
Dec. 6	Wolverhampton	Rev. Preb. Dalton	Revs. J. Gladstone, S. C. Adam, and E. Geare	M	3 8 0
1877.					
Jan. 23	Alstonfield	Rev. W. H. Parchas	Rev. C. G. Ashwin	M	None.
Jan. 27	Burton-on-Trent, Holy Trinity	Rev. W. F. Drury	Do	SS	14 5 0
April 1	Mayfield	Rev. A. Evill	Rev. H. S. Roberts, LL.D.	M	6 0 0
May 20	Wolverhampton, St. Paul's	Rev. J. Darbyshire	Do	SS	12 1 3
1876.	WARWICKSHIRE.				
Dec. 31	Arrow	Rev. Beauchamp W. Stannus	Revs. G. T. Braine and Beauchamp W. Stannus	SS	4 15 5
1877.					
	Salford Priors	Rev. S. Garrard	Revs. S. Garrard and G. T. Braine	S	2 10 6
Jan. 1	Salford Priors	Rev. S. Garrard	Revs. H. Jackson and G. T. Braine ..	M	1 11 6
Feb. 1	Birmingham, Young Men's Christian Association	C. B. Cooper, Esq.	Rev. M. Wolkenberg	M	1 10 11
Mar. 18	Ullenhall	Rev. J. George	Rev. J. George	SS	8 16 0
30	Chilvers Coton	Rev. G. Pennington	Rev. G. E. Pennington	S	4 13 4

METROPOLITAN DISTRICT.

Secretary.—Rev. G. T. BRAINE, 16, Lincoln's Inn Fields, W.C.

Date.	Place.	Incumbent or Chairman.	Preachers and Speakers.	Serm. or Meet.	Collec-tions.
1877.	MIDDLESEX.				
Mar. 30	St. Bartholomew's, Gray's-inn-road	Rev. B. J. Bird	Rev. R. J. Bird	S	£ 2. d. 1 10 3
	Finchley, Christ Church.	Rev. H. Stephens	Rev. H. Stephens	S	8 2 0 9
	Marylebone, Trinity Ch.	Rev. Preb. Cadman	Rev. Prebendary Cadman	SS	6 3 7
	Notting-hill, St. Andrew's Mission Church	Rev. J. B. Beers	Rev. J. B. Beers	S	6 3 6

SOUTH-EASTERN DISTRICT.

Secretary.—Rev. J. B. BARRACLOUGH, 4, Elgin-villas, Elgin-road, Croydon.

Date.	Place.	Incumbent or Chairman.	Preachers and Speakers.	Serm. or Meet.	Collec-tions.
1877.	GUERNSEY.				
May 13	St. James'	Rev. A. Morris	Revs. C. H. Banning and A. Morris	SS	£ s. d. 11 2 6
	Town Church	Rev. R. J. Ozanne	Revs. C. H. Banning and R. J. Ozanne	S	2 0 0
	St. John's	Rev. T. Brock	Revs. C. H. Banning and T. Brock	SS	6 3 7
	Trinity	Rev. B. Cathcart	Rev. B. Cathcart	S	15 1 1
14	St. Peter-Port	F. D. Chauntrell, Esq.	Revs. C. H. Banning, R. Cathcart, and C. Harrison, Esq.	M	6 17 11
15	St. John's	Rev. J. D. Chapman	Rev. C. H. Banning	M	2 0 0
	HAMPSHIRE.				
6	Micheldever	Rev. W. A. Whitestone	Secretary	SS	2 17 0
7	Do.	Do.	Do.	M	0 17 6
19	Lymington	Rev. B. Maturin	Do.	SS	14 8 1
27	Fleet.	Rev. W. Plummer	Rev. W. J. Adams	SS	4 16 10
	Cove	Rev. F. Southam	Do.	S	1 8 0
	KENT.				
13	Farnborough	Rev. G. Hingston	Rev. Dr. Roberts	SS	5 11 8
	Tonbridge, Parish Church	Rev. P. F. Nursey	Revs. B. Maturin and P. F. Nursey	SS	5 5 0
	Do., St. Stephen's	Rev. R. L. Allnutt	Revs. B. Maturin and R. L. Allnutt	SS	7 18 4
14	Do.	Do.	Rev. B. Maturin and Secretary	M	2 7 6
27	Sandwich	Rev. A. M. Chichester	Rev. A. M. Chichester and Secretary	SS	4 7 8
	Worth	Rev. S. Smith	Secretary	SS	2 0 3
21	Do.	Do.	Messrs W. & J. Nethersole and Sec.	M	2 9 7

CONTRIBUTIONS RECEIVED AT THE SOCIETY'S HOUSE,

From April 19th to June 18th, 1877, inclusive.

*. All Remittances should be made payable to Mr. B. BRADLEY, the Society's Accountant, Bankers' Drafts, or Money Orders on the General Post Office, to be crossed Messrs. WILLIAMS, DEACON AND CO.

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A. A.	10 10 0	Gorham, Mrs., Masham, Yorks.	0 10 0	
A Friend	0 10 0	Horne, Mrs., 3, Thanet-place, Strand	0 5 0	
A Friend	0 5 0	Irving, Mr. Thomas, Walton Mills, Chesterfield	5 6 6	
Aldersey, Miss, 16, Gower-street	0 5 0	Irwin, Miss, by Mrs. Crawford	0 5 0	
An Old Nurse	0 2 6	Knowles, Mrs., 19, Porchester-sq., Hyde-park	1 1 0	
"A Widow, aged 91," per Rev. R. L. Allnutt, St. Stephen's Vicarage, Tonbridge	1 0 0	Lees, Miss H., Black Rocks, Belvidere-road, Upper Norwood	0 10 0	
Bazett, Col. C. Y., Springfield, Reading	10 0 0	Lowry, Miss, 95, Talfourd-road, Peckham	0 10 0	
Brown, Major F. D. M., Bengal Staff Corps, Meerut	2 15 4	Marryatt, Miss, Sydney-lodge, Guildford	5 0 0	
Buckmaster, Thomas, Esq., Bruntsfield-ho., Grove-rd., North Brixton	100 0 0	May, Rev. W., North Goulburn Parsonage, New South Wales	1 0 0	
Chisllyn, Miss Anne, by Messrs. Williams, Deacon & Co.	0 5 0	Paine, W. D., Esq., Cockshot-hill, Reigate	5 5 0	
Do., by the "Record"	0 5 0	Peel, Mrs.	1 0 0	
C. J. C.	10 0 0	Robinson, Rev. W. W., Cambridge-villa, Cotham-grove, Kingsdown, Bristol, part of a thank-offering for having lived to celebrate his golden wedding	10 10 0	
Clarke, Mrs., by Rev. M. Schönberg, 96, Bewsey-road, Warrington	5 0 0	Smith, Mrs., 1, Castlemau-villas, Barnes	6 5 0	
Collins, Miss Edith Amy, The Poplars, Wedmore, Weston-super-Mare	5 0 0	Smith, Miss, do. do.	0 5 0	
Dobson, G., Esq., Rose-bank, Highgate (2 years)	4 4 0	Stilleman, Major R. C.	2 0 0	
Dunlop, Mrs., Whitnair-lodge, Cintra-park, Upper Norwood	0 5 0	Stubbs, Miss F. A., Needwood, Hendon	0 5 0	
Edmence, Mrs. Maria	0 5 6			
From a Friend, by the "Record"	1 0 0			

Tyrwhit, Sir Henry, Stanley, Bridge-north	5	5	0
Udny, G., Esq., 73, Finchley New-road, N.W.	2	0	0
Walters, W. M., Esq., Ewell	1	11	6
Wells, Rev. Edward and Mrs., 13, Oxford-terrace, Hastings	3	0	0
W. H. H.	0	10	6
With cheerfulness, by the "Record"	3	0	0

COLLECTED BY

Carter, Miss Annette, 104, Sandgate-road, Folkestone	0	15	0
Headesach, Miss, 12, Montpelier-street, Brighton	0	9	0
J. G. S.	0	12	7
Robinson, Miss, 14, Great Charles-street, City-road	0	9	0

ASSOCIATIONS.

Alvescote, by Rev. F. C. Marshall	1	11	5
Anniversary Sermon in St. George's, Bloomsbury, May 3	10	0	0
Anniversary Meeting, Exeter-hall, May 4	53	9	0
Arthington, by Rev. P. W. Hulbert	5	11	0
Aylesbury, by Rev. F. Young	9	16	3
Barniton, by Rev. S. L. Laidman	3	0	0
Bournemouth, by Miss A. McNeil	104	0	7
Bristol, Christ Church, Clifton br., by Rev. W. H. Chapman	66	12	1
Buckingham, Claydon br. by Rev. C. M. Meyser Thompson	0	10	0
Chart Sutton, by Rev. T. Robinson	5	11	3
Chelmsford and West Essex, by Rev. E. Maxwell	30	0	0
Do., for Temporal Relief Fund	9	0	0
Chelsea, St. Saviour's, by Rev. G. W. Weldon	6	7	6
Do., St. Jude's, by the Church-wardens	2	12	7
Chesham Bois, by Rev. J. Matthews	4	16	11
Chester-square, St. Michael's, by Rev. Canon Fleming	21	11	5
Clerkenwell, Martyr's Memorial Church, by Rev. B. Oswald Sharp	1	13	6
Coonoor, Madras, by Rev. R. C. Macdonald	14	6	0
Cowick, by Rev. W. Smith	4	11	4
Darley Dale, by the Churchwardens	2	2	2
Davenham and Weaverham, by Rev. T. France-Hayhurst	66	15	9
Delph, by Rev. A. W. Headesach	0	19	0
Episcopal Jews' Chapel, by Mrs. Warren	17	5	6
Do. for Hebrew Schools	8	11	6
Eye, Occold br., by Rev. H. L. Todd	2	1	6
Farnborough, by John Fox, Esq.	5	11	8
Gateshead-on-Tyne, by R. J. Banning, Esq., M.D.	21	14	3
Gloucester, by Rev. J. Emeris	5	2	0
Great Budworth, by Rev. W. R. L. Bennett	14	0	0
Greenfield, by Rev. J. Cheetham	2	11	8
Greenwich, by Rev. Canon Miller	20	0	9
Guernsey, by C. M. Harrison, Esq.	38	11	9
Habergham Eaves, by Rev. E. C. Maclure	2	9	6
Haddenham, by Rev. H. Meeres	0	16	0
Hampstead, by J. H. Norman, Esq.	30	5	8
Hereford, by Rev. R. Powell	27	0	0
Ipswich, by Rev. G. Stokes	56	17	7
Irish Auxiliary, by R. Collins, Esq.	100	0	0
Do., from Mrs. O'Connor, for Temporal Relief Fund	5	0	0
Do., by Legacy of late Mrs. Gibbings, by Rev. T. Allin	157	11	6

Irish Auxiliary, by Miss Saunders	3	2	0
Do., by Mrs. Isaac Ashe	1	0	0
Islington, by John Spurling, Esq.	34	8	11
Jersey, by Martin M. Bull, Esq., M.D.	36	0	0
Kidsgrove, by Rev. Preb. Wade	2	2	0
Kilburn, Holy Trinity, by James Rhind, Esq.	4	9	0
Langford, by Rev. F. G. Lémann	6	10	6
Leamington, by Edward Burr, Esq.	16	17	6
Letcombe Regis, by Rev. T. Lanfear	6	1	6
Lichfield, by Mrs. J. W. Smith	11	1	6
Liskeard, by Miss Lawrence	13	9	6
Little Budworth, by Rev. R. White	5	2	2
Louth, by Rev. G. S. Streetfield	44	4	7
Lymington, by Rev. B. Maturin	14	0	4
Madras, by Rev. R. C. Macdonald	6	2	10
March Baldon, by Rev. E. Walters	7	0	0
Mark Cross, by Rev. R. W. Curteis	3	2	9
Melbourne, by James Moore, Esq.	10	3	8
Micheldever, by Rev. W. A. White-stone	3	14	6
Middleham, Finghall br., by Rev. G. H. Ray	2	6	2
Do., Leyburn br., by Rev. E. C. Dawson	1	2	5
Do., Redmire br., by Rev. C. Pauli	0	18	1
Do., Spennithorne, by Rev. C. E. Wyrill	3	3	5
Do., West Whitton br., by Rev. W. Whaley	2	5	4
Middlewich, by Rev. H. Goodwin	13	18	6
Newport, Monmouth, St. Paul's, by Rev. Dr. Wrenford	0	10	6
Norfolk and Norwich, Tasburgh br., by Rev. S. C. Hooley	1	5	11
Pau, France, by Miss F. Knox	20	0	0
Do., for Temporal Relief Fund	1	0	0
Richmond, Yorkshire, by Rev. Canon Roberts	0	10	0
Reedness, by Rev. W. Williams	0	13	0
Sandwich, by Rev. A. M. Chichester	5	5	0
Sidcup, by Rev. C. P. Farrar	13	7	11
Southampton, by Miss Palk	2	15	6
South Bersted, by Rev. W. B. Philpot	5	0	0
Stixwold, by Rev. W. Lush	4	8	0
Tasmania, by Mrs. Stackhouse	32	5	6
Do., for Hospital for poor Sick Jews at Jerusalem	6	6	0
Tunbridge Wells, by Colonel Hebbert	40	0	0
Tunstall, by Rev. R. Hawes, M.D.	1	1	0
Wickham Skeith, by Rev. H. Reeve	2	10	0
Winchester, by F. L. Warner, Esq.	0	8	0
Workington, by T. Crosthwaite, Esq.	7	0	0
Wotton, by Rev. G. V. Chichester	5	0	0
Wroxton, by Rev. T. Langhorne	2	10	0
Do. Balscott br., by ditto	0	10	0

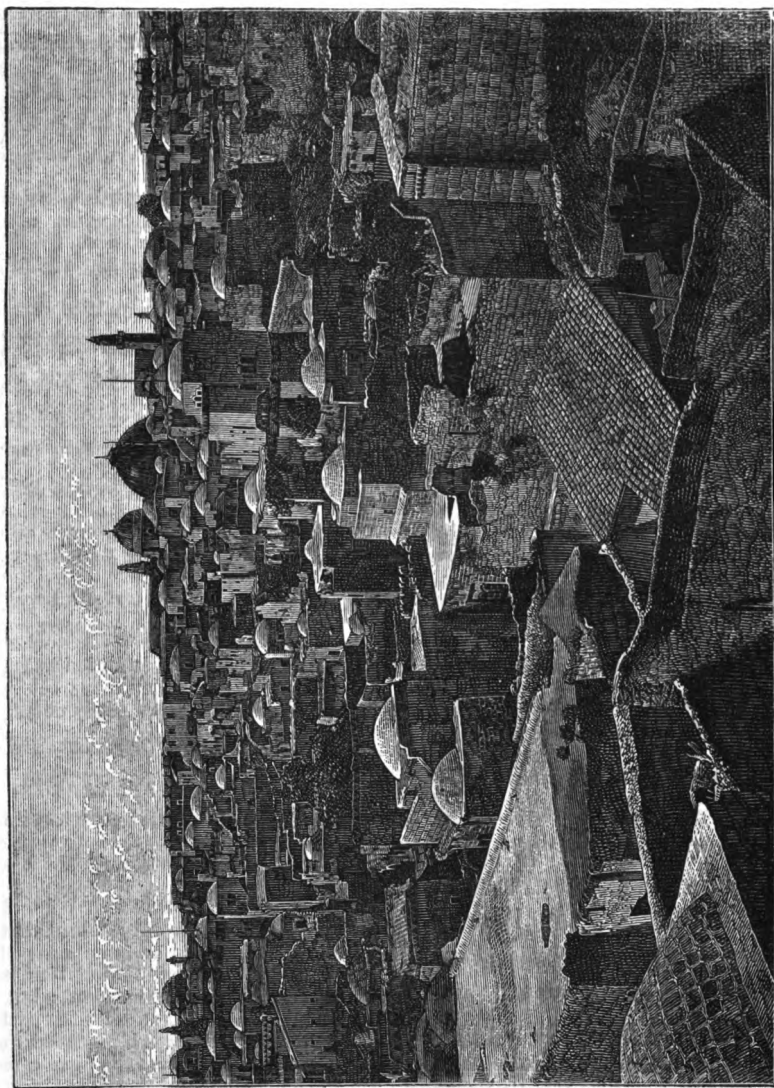
HEBREW SCHOOLS AT PALESTINE PLACE.

DONATION.			
A Friend	10	0	0
HOSPITAL FOR POOR SICK JEWS AT JERUSALEM.			
DONATION.			
M. C.	1	0	0
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DONATION.			
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THE JEWISH RECORDS

OF THE

London Society for Promoting Christianity amongst the Jews.



A VIEW OF JERUSALEM.

JULY, 1877.

JERUSALEM.

THE Rev. H. Friedlander has recently returned to Jerusalem, after an absence of some months in England and Germany. On the day after his arrival many Jews called upon him to welcome him back, and he thus had many opportunities of speaking upon the subject of Christianity. With reference to these visits Mr. Friedlander remarks that—

They do not necessarily betoken any appreciation of the strictly missionary work I am enabled to do here, but are prompted by many mixed motives. As I read the various names of Jewish visitors, they divide themselves into three classes. The first consists of Jews who feel the spiritual yoke of their rabbis to be too heavy upon them, and are anxious for intercourse with the missionary, who they know can enter into their feelings and sympathize with them, though they repudiate every idea of desiring to accept the remedy which the missionary offers for their painful spiritual condition.

The second class consists of persons who, for many years past, have been hangers-on, as it were, to the mission. These show a certain sympathy with our work, and somehow form a link between the mission and the Jewish community here. They are apparently not any nearer the truth than they were years ago, but are useful to us in many ways, and, in return, also derive some temporal benefit from us, by being employed or in some other way assisted. These are the people who tell us, more or less sincerely, that they have been praying at the wailing-place for our return.

The third class, which is the smallest in number, consists of such as may be truly termed "inquirers," for they are honestly anxious to make themselves acquainted with the "truth as it is in Jesus." There are some, however, who come avowedly as inquirers, whose motives are not quite pure, for I found gradually that it is more a secular education that they want than the truth of the Gospel. Yet who knows how the Lord may draw them to Himself? I am trying, therefore, to further their scheme, though it does not exactly lie within our domain.

THE SCRIPTURE READER'S WORK.

Our Scripture reader in Jerusalem who has taken up the work left vacant by the lamented decease of the late Paul Stern, writes—More than a year has elapsed since the Lord first called me to spread the knowledge of His Holy Word among the lost sheep of the house of Israel, and

during that time I have had many opportunities of telling my brethren according to the flesh of the unspeakable riches of Christ.

VISIT TO THE WAILING-PLACE.

On my first visit to the wailing-place I was accompanied by a friend; we found a crowd of Israelites assembled, but it was impossible to do much on this occasion, as they became very excited when we had said only a few words, and we thought it advisable not to remain long. In order to become known to the Jews in the Jewish quarter, and to give opportunities of speaking a word in season, I used to distribute tracts, and my attempt to make myself known to them in this way was so far successful, that whenever I passed in that direction, they recognised me much in the same manner as hunting-dogs do the wolf. I find it almost impossible to describe what I felt when, for the first time, I received scoffing and cavilling answers from those to whom I spoke on the subject of Christianity; only he who has experienced the same will be able to understand me. Still, I am thankful to say, that although some did, and still do scoff when spoken to, yet there are others who pay serious and intelligent attention to what I say; and there are many shops belonging to Jews into which I can freely enter, and seek opportunities for scattering the seeds of Gospel truth.

DISTRIBUTION OF TRACTS.

During the past year I gave away from two to three hundred tracts. I cannot say that all these tracts were read, for I often asked persons to whom I had given one whether they had read it, and found on questioning them as to its contents that they had not done so, and in some cases those who had just received a tract tore it up and threw the pieces at my head; but yet I am thankful to say that not a few of those who received the tracts really read them, and several on finishing one have come to me to beg for another. I cannot see whether the truth, as spoken by word of mouth, or conveyed through the medium of a tract, has taken root in the heart of

this or that individual, but I am satisfied that the Lord knows them that are His; we can only see the outward man, it is God alone that readeth the heart, and we have His promise that His word shall not return to Him void.

INTERESTING CONVERSATION IN A JEWISH SHOP.

Going one day into a Jewish shop, I found several Jews, one of whom I asked the question, how it was that there was no rain, though the Jews had fasted and recited psalms. He answered that it was the fault of the Goyim (Gentiles). "No," said I, "it is because the Jews do not believe in the Messiah, and I assure you that although I have water enough, I have prayed for water as well as you." "To whom did you pray?" said the Jew; "you are now no longer a Jew." I told him that I offered up my prayers to the God of Abraham, Isaac, and Jacob. "But what have you to do with Abraham? You know that you are shut out of the pale of Judaism," persisted one. I answered that I was not shut out of the pale of Judaism, but that I had only rejected the false teaching of the Talmud, of which our fathers knew nothing. To this he answered that "he could prove to me that the Messiah had not yet come." On this I told him that if he could do so, and convince me that the Messiah had not come, I would there and then go to the synagogue, and do penance for having become a Christian, by stretching myself on the threshold and allowing every Jew to tread upon me. He then told me that he would convince me of my error at some future time.

WHEN WILL THE LAST DAYS COME?

Another time, as I was passing through the Jewish quarter, a man called to me out of a shop, and asked when the last days would come, and what would be the signs thereof. Before I could answer, I was addressed thus by another Jew: "It says in the Prophets that when Messiah comes all nations will be gathered to Him: now under the term *all nations* the Jews are included, therefore, seeing that the Jews did not believe in Jesus of Nazareth, it is evident that He was not the Messiah." I was prevented from answering this by another man, who began to inquire why I did not wear fringes and phylacteries, and keep Sabbath. As it is imprudent to say much in the Jewish quarter for fear of exciting an uproar, I simply answered that

the great and most important question to answer was whether Messiah were come or not, and that I affirmed and believed that He came and died for our sins. On this I was asked to prove from Scripture that the Messiah was to lay down His life. I quoted some verses of Isaiah liii., but was told in answer that that chapter referred to Azazel, (the scape-goat,) and we had some very interesting conversation on the subject before we separated. The answer about the scape-goat being referred to in Isaiah liii. I mention particularly, as I never heard it before.

A JEWISH QUIBBLE.

On another occasion, when conversing with a Jew, he said that God calls the Jews "a stiff-necked generation," and that, therefore, if they were to become obedient to Him they would cease to be Jews, and so would forfeit the blessing promised to the seed of Abraham. Such are specimens of the answers I get when speaking to my brethren according to the flesh. They are, alas! still bound in the chains of ignorance, superstition, and unbelief. Oh, that the time may soon come when the Lord shall pour out His spirit upon the house of Israel, when they shall look upon Him whom they have pierced, and when it shall no more be needful for one man to admonish his brother to know the Lord, but when all shall know Him from the least unto the greatest!

VARIOUS OPPORTUNITIES.

The Lord has again given me opportunities of scattering the seed of the Word. It is true that in many cases it did not fall on the best of soils, but yet I trust that His blessing will not be withheld from my feeble efforts, for He himself says that His Word is a hammer that breaketh the rocks in pieces. I am very glad that Mr. Friedlander, by recommending several young men to me, to take lessons in German, gave me many precious opportunities of proclaiming the good tidings. One of these youths, it is true, came only on the express condition that, after the lesson was over, he should be at liberty to go, and not be spoken to on the subject of Christianity, but neither this, his resolve, nor my promise were of any avail, for hardly had two days elapsed before the *truth* had found a door of utterance, so that now we often pass whole hours speaking of Christianity, and I can say without exaggeration, that they have learnt more of Gospel truth than of German. There are several

other Jews who visit me, and though some of them come from other motives, yet I try to seize the occasion to mention the one thing needful, and to tell of the crucified Messiah, Jesus of Nazareth. I also find opportunities of speaking to those whom I meet in the streets of Him who taught in Jerusalem 1800 years ago, and who said, "Whosoever shall confess me before men, him will I confess also before my Father which is in heaven."

I will now give a few extracts from my diary, where mention of some such conversations is made.

A SERIOUS QUESTION.

Passing the shop of a Jewish acquaintance, he called me in, and asked ironically whether Messiah had already come. In answer, I asked him whether he really believed that Messiah would come. "Most assuredly I do," was his reply. I then inquired whether he could point out any passage from Scripture where Messiah's coming was plainly predicted; as he could not do so I asked whether, in case he expected anyone in a distant land to send him a large sum of money, he would not make the most careful inquiries as to the time he would receive it, and the channel through which it would reach him. As there were several other Jews in the shop, which was situated in a back street of the Jewish quarter, I was enabled to converse some time without interruption on the subject of Israel's hope, and the promises made unto the fathers. Some of those present, it is true, mocked and cavilled, but some were very serious, and listened attentively to what I had to say, and although the owner of the shop did not seem to like this unexpected result of his mocking question, and tried to persuade those present to go away, yet many others stopped to listen.

OFFERING TRACTS.

To-day I walked about for a long time in the streets looking for opportunities of speaking to Jews, but finding none I at last took my stand near a corner. An old Jew passed, whom I asked whether he would accept a tract, but was answered with a cold "No." I waited a little longer, and then asked the same question of another passing Israelite, who asked in reply whether I wanted a few stones thrown at my head. To this I answered mildly that I did not want to force him to take the tract offered, but that I had only asked

whether he would like to have one. He passed on, saying, "Do not think that you will persuade me to become a *Meshummad*. An old man with his son now went by, to whom the same offer was made. The father took hold of his white beard, saying, "I am an old man." To this I answered that that was just the reason why he should learn the truth; but he had already gone on his way, so that I had to shout the words after him. Discouraged and downcast, I went away intending to return home, when I met a respectable-looking Jew, whom I accosted, and to whom I made the same offer. He asked me about the contents of the tract I wished him to accept. Seeing that he was a stranger in Jerusalem, and did not seem to have seen me before, I explained it to him, and conversed with him for some time. He received the tract thankfully, and hid it in his bosom, lest any other Jew should see it; and so I could take my way homewards with joy and thankfulness of heart.

SAD CASE OF SUPERSTITION.

A remarkable circumstance, which I will relate, afforded me many opportunities for speaking of the Word of God. About the commencement of this month a Jewish girl, aged ten, happened, in consequence of fever, or some other sickness, to be delirious. She was very rambling and wandering in what she said whilst in that condition, and several bigoted Jews came together, and on hearing her incoherent ravings concluded that she was possessed with a *dibbuk*, i.e., an evil spirit, and more wonderful still, they even discovered whose spirit it was, namely, that of the late Mr. P. Stern, formerly Scripture reader in this place. They accordingly questioned the spirit, when, lo and behold, it confessed that it had been Mr. Stern's *dibbuk*.

The Jews told me, too, that the ghost confessed how many years had elapsed since Mr. Stern's baptism, and that it declared that there were two other *dibbuks* belonging to people still living in the girl; that these spirits belonged, one to myself and the other to a friend of mine, who used to accompany me when I went into the Jewish quarter. Many other things were told me about these mysterious spirits, which I do not think it worth my while to relate.

Printed at the Operative Jewish Converts' Institution, Palestine Place, Cambridge Heath; and Published at the London Society's House, 16, Lincoln's Inn Fields.—July, 1877.

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THE JEWISH INTELLIGENCE

A
MONTHLY REGISTER OF THE
LONDON SOCIETY
FOR PROMOTING CHRISTIANITY AMONGST
THE JEWS.

CONTENTS.

	PAGE
The Present Condition of the Jews an Indication of the Approaching Fulfilment of Divine Promises concerning them	241
Colportage Work among the Jews of Transylvania ..	248
The Jews of England	251
Summary of Missionary Intelligence	257
Miscellaneous Items	260
Association Notices	261
Recent Intelligence	261
Anniversaries of Auxiliary Associations	261
Contributions to the London Society	264

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OCTOBER. 1877.

London Society for Promoting Christianity amongst the Jews.

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THE JEWISH INTELLIGENCE:

▲
MONTHLY REGISTER

OF THE

London Society for Promoting Christianity amongst the Jews.

OCTOBER, 1877.

THE PRESENT CONDITION OF THE JEWS, AN INDICATION OF
THE APPROACHING FULFILMENT OF DIVINE PROMISES
CONCERNING THEM.

BY THE REV. W. J. ADAMS, M.A.

THE majority of Christians seem to be content with very vague and general views of the future destiny of the chosen people. And yet there is a precision and a particularity in the prophetic statements respecting them which is really surprising. The future of the Jews is scarcely laid down in the prophetic chart with less accuracy and minuteness than is the relation of their past history. Moses, Joshua, and Samuel are minute with reference to the past: so are Isaiah, Jeremiah, Daniel, Ezekiel, and Zechariah respecting what is yet to come. If we read the prophets in the light of the fair and natural meaning of their language, we can hardly fail to be struck with the great variety of separate events predicted concerning Israel in the future. The general idea respecting the prospects of the Jews is, that after continuing for a certain definite period in a state of unbelief, (which unbelief some consider as judicial,) and being during the same period subjected to the humiliation which has so long marked their history, they will be converted to Christianity by some special interposition of Divine grace. Some advance, though very cautiously, a little further, and even venture to hint at the possibility of their being ultimately restored to their own land. But further than this it is considered by many to be almost pre-

sumptuous to venture. But yet to a careful and patient reader of the prophets, very many other points, and points too of deep interest and importance, will present themselves for consideration. For instance, By what instrumentality are the Jews to be restored to their land, and when? Will they be restored in a state of unbelief? Will the whole nation be restored, or only a part? Are the ten tribes still distinct from the two, or intermingled among them? If they are still separate, where are they? And will they be brought back separately from Judah? Are they the "kings of the East" spoken of in the Revelation? When restored to their land, will they be subjected to any attacks of the Mohammedan, Infidel, or Papal foes? And what will be the effect of their restoration and conversion upon the world at large? And who is the coming foe who shall "plant the tabernacles of his palace between the seas in the glorious holy mountain?" Inquiries such as these would be sure to be started by the thoughtful reader, while marking the various outlooks of prophecy, and scrutinizing the various descriptions of the momentous scenes and events described with such marvellous minuteness in the Revelation of "the things shortly to come to pass."

And if these inquiries be prosecuted in a spirit of sobriety and reverence for Scripture—in faith and in prayer—with a desire to believe nothing which the Spirit of God has not revealed, and at the same time with a determination to "believe *all* that the prophets *have* spoken," then we shall surely be guided safely onwards through what appear to be inextricable mazes, and shall be rewarded abundantly for our blessed toil by the discoveries we shall make in these wondrous stores. "It cannot," says Dr. Keith, "be an evil or unwise thing to endeavour to do what Jesus convicted the Jews of hypocrisy and folly for not doing."

There would seem to be two extremes with reference to predicted events which ought to be avoided: the one is, being morbidly sensitive as to dates, forgetting that it was by means of a date (Daniel's seventy weeks) that the world was led to expect the advent of the Redeemer about the time He actually appeared; and the other extreme is, the folly and presumption of fixing "the times and the seasons."

Seeking to steer clear of these errors, let us notice a remarkable date mentioned in the eleventh chapter of the Revelation and second verse, "The holy city shall they tread under foot forty and two months." Now by the almost universal consent of prophetic

students, the "holy city" referred to here is Jerusalem, and the "treading down" refers to the Mohammedan rule over Palestine. This is to continue "forty and two months," that is, 1260 prophetic years, or 1243 astronomical years.

Now it was in the year A.D. 637 that Jerusalem was taken by the Saracens, and passed under a dominion which, in its religious aspect at any rate, has continued up to the present time. We may therefore date the commencement of the "forty and two months," from the year 637 A.D. This would bring us down to A.D. 1880, when, in all probability, we may look for some remarkable movement among the Jewish people—the iron heel of Turkish dominion being uplifted, and the Jews free to return to the land of their fathers. This would be the termination of "the times of the Gentiles," during which our Lord declared Jerusalem should be "trodden down," and at the expiration of which it should be trodden down no more. It is about this time we may look for the fulfilment of Isaiah xxvii. 12, 13, "And it shall come to pass in that day, that the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel. And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem."

This prophetic date is the more significant, when viewed in connection with the *sign* given by the Psalmist in the 102nd Psalm. As the time of the end draws nigh, we are led to expect a manifestation of sympathy towards the Jewish people and their land on the part of Gentile nations. It is when the Psalmist with prophetic gaze sees the general interest manifested by Christendom in the ruined edifices of the Holy City, that he augurs the near approach of the time of Israel's restoration. "Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time, is come. For thy servants think upon her stones, and it pitieth them to see her in the dust." In the operations of the Palestine Exploration Fund we seem to have a realization of the Psalmist's vision, and an almost literal fulfilment of his words. The London Society for Promoting Christianity amongst the Jews is fulfilling in a higher sense the Psalmist's hopes, by making ready a people prepared to receive the Messiah when He shall come to be "the glory of His people Israel."

But in addition to the *date* and *sign* already considered, there is a significant *fact* of the highest interest and importance in its bearing upon the approaching termination of Israel's long captivity. This fact is not of a prophetic, but of a statistical nature. It refers to the *numbers* of the children of Israel. It is a striking fact that the Jews both of Europe and Asia, and also in other lands of their dispersion, are not only increasing rapidly, but are increasing in a proportion greater than that of the native population of the countries in which they are sojourning. In England, indeed, the Jews do not appear to increase in the same proportion as in other countries, the number being estimated at about sixty thousand. There are very few Jews in Ireland, and in Scotland still fewer. In France the Jewish population is decidedly on the increase; and in the two departments lately ceded to Germany a considerable proportion of the inhabitants are Jews, who also form the chief part of the great industrial or manufacturing element of those provinces. If we pass from France to Italy, we find that her Jewish inhabitants are very numerous and increasing. They are also an intellectual, an enlightened, and a progressive race, and becoming moreover a rising power in the State. In Spain the Jews, after an expulsion of three hundred years, are by an official declaration allowed to be nationalized, and although there has not as yet been any very general immigration of Jews into Spain, yet with the return to material prosperity of that country we may look for a large influx of Jewish residents.

The Jewish population of Germany is numerically strong and increasing, and forms an important element of the empire. In Russia the Jewish population is very numerous, reaching probably three millions, and they are very active, representing every trade. Speaking generally, the Russian Jews enjoy a considerable reputation for intellectual capacity. In Holland the Jews have long held, and still retain, a high position. And notwithstanding the extensive emigration of Dutch Jews to Germany, Portugal and England, it is still an increasing community, and have one branch of industry, the diamond-cutting trade, almost wholly in their hands. In Turkey we find the Jews numerically strong and increasing. Constantinople contains a great number of Jews, but the most interesting seat of the Jewish population in Turkey is Salonica, where a large number of Jews reside, filling a highly respectable position, and exercise industrial pursuits with reputation and success. The colonies form no exception to the general rule. In

Australia the Jews, true to the instincts and traditions of their history, are increasing with an astonishing rapidity, and entering with their accustomed energy and talent into the development of the commercial prosperity of the country. Here they have their most gorgeous synagogue. On the north coast of Africa the Jews are rapidly increasing in numbers and rising in importance. While in the new world, unknown to the prophets of yore, they have a name and a place of increasing power and importance. Thus, then, to whatever part of the world we turn, we find that the Jews are increasing in numbers.

What, then, is the Scriptural significancy of the numerical increase of the Jews? *Just this*, that the analogy of God's dealings with them in the past *leads us to expect this*. When God was about to deliver them from their captivity in Egypt, there was a marked increase in their numbers as the time of their predicted deliverance drew nigh. This fact was deemed by the sacred historian of sufficient importance to be worthy of special record. "When the time of the promise drew nigh, which God had sworn to Abraham, *the people grew and multiplied in Egypt.*" (Acts vii. 7.) In a similar manner they multiplied in Babylon.

If, then, as we believe, the days are coming on when God will (according to His promise) "set His hand the *second time*" to gather His people out of every land where they are now abiding, we may naturally look with deep interest upon the present noticeable increase of the Jewish people. We may be permitted to class it among the "signs of the times"—the signs going before the restoration of Israel. In the Divine dealings with mankind, and especially with His chosen people, there is nothing trivial. It is with His ways as with His words, there is not one too many, not one which is not more appropriate and fitting than any which could be substituted in its place.

There is yet another and even more noticeable fact in connection with the Jewish people as bearing upon our present subject, viz., the very general, one might say all but universal, tendency to cast off their traditions—the traditions embodied in the Talmud. It would seem from Deut. xxx. 1—6, and some parallel passages, that at the period of their approaching restoration and subsequent conversion, the Jewish people will have cast off their traditions, and returned to the faith as originally delivered to them. Moses thus predicts: "And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and

thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, *and shalt obey His voice according to all that I command thee this day*, thou and thy children, with all thine heart, and with all thy soul; that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations; whither the Lord thy God hath scattered thee. If any of thine be driven out unto the utmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will He fetch thee: and the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and He will do thee good, and *multiply thee* above thy fathers. And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live."

Now with reference to this most important passage, I would remark that not only does it contain in the most explicit language a promise of the future national restoration and conversion of Israel, but that this promise is made dependent upon their obeying the voice of God as expressed *through Moses*, that is, unmingled with any voices from rabbis and the Talmud. "And shalt obey His voice, *according to all that I command thee this day*." I need scarcely say that one of the most remarkable features in the aspect of the Jewish mind at the present moment is this, that they are slowly, but most surely, casting off their long-cherished traditions—and this at a time when in many parts of the dispersion there appears to exist an expectation of the national restoration.

But the Jews may break away from ancient and national traditions without drawing near to the kingdom of God. The question is then one of deep interest and importance, Are there any signs among the Jews, especially among those Jews who are casting off the authority of the Talmud, of a juster appreciation of the intrinsic merits of Christianity, and of the claims and character of the Great Teacher of Nazareth? In answer to this question I would refer to two works lately published in Germany, and which will help us to come to a decision, and that a favourable one, upon this subject. David Strauss, the theologian, in the first volume of his work entitled "The Old and the New Faith," asks the question, "Are we still Christians?" and replies, "No." His question and reply, caused a great stir and outcry throughout Germany. Orthodox Christians, Rationalists and Roman Catholics,

endeavoured to refute him in books and pamphlets, which all condemned his theory; though their motives of attack varied according to their respective views, still they all united in maintaining that the people of Germany are still Christian.

But the strangest thing is, that even Jews took up the pen against Strauss. At first, indeed, they received his writings with great joy, and learned Jews addressed Dr. Biesenthal, our missionary at Leipzig, when they met, "We are no longer called upon to be Christians;" but their joy was of short duration, for Strauss also attacked Judaism, denied the truth of the Old Testament and the existence of God. Dr. Philippson, a learned and well-known rabbi, refuted him, however, in such a masterly manner, that Strauss's works have lost all their charms among the Rationalistic Jews, and the influence he had gained with them by his "Life of Jesus" has been annihilated.

The attitude of the Jewish mind will still more clearly appear from the testimony which Dr. Grätz, an orthodox Jew, and one of the greatest historians of the age, gives to Jesus. He says, "In the person of Christ was united the highest ideal of perfect human nature with the highest degree of morality, in such a manner as was never found in any other human being." And yet he denied His divinity! However, may we not hope and expect that so gifted and candid a mind will not rest satisfied with his present stand-point, but from acknowledging in Jesus the highest ideal of perfect human nature, may see in Him the predicted Holy One who should come of Israel's race to be Israel's Messiah and the world's Redeemer!

It is surely a hopeful sign of the times, that the two greatest Jewish historians, Dr. Jost and Dr. Grätz, declare that Jesus Christ was put to death though guiltless, and that His crucifixion was such an unjust death as history has never seen. Such independent and unbiassed declarations, coming as they do from eminently learned Jews, lead us to hope that the words spoken through the prophet Zechariah (xii. 10) will ere long be fulfilled: "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn."

Certainly this thought cannot fail to impress itself upon the Christian mind—if the Jews are again to occupy the position of a free and independent people in the land of their fathers, shall it not

be the high privilege and glory of the Christian Church to be instrumental in making that people a Christian people and their land a Christian land.

Viewed thus, the thoughts here suggested are not barren speculations, but earnest, practical, and weighty motives for Christian and Evangelistic efforts for the highest welfare of Israel, for the well-being of the world, and for the glory of that Redeemer in whose loving heart Jews and Gentiles alike find an abiding place.

Finally, God's time to favour Zion and the world's everlasting blessedness will surely come, but it may be ushered in by storm and by wide-reaching calamity. The night may be far spent, and the morning may be about to dawn; but what if it dawn amid clouds and tempests, a time of trouble such as never has yet appeared, and shall never afterwards be seen? Does not Bunyan seem to have had a foreshadowing of this time of trouble when his pilgrim saw at the House Beautiful "the sword with which the Lord will kill the man of sin in the day that he shall rise up to the prey?" But what if the sword be even now preparing? If, however, we are among the faithful followers of the Saviour, and diligently employed in doing our Master's will, we "need not fear though the earth be removed and the mountains be cast into the midst of the sea. The Lord of hosts will be with us, and the God Jacob will be our refuge." In the words of Bishop Jeremy Taylor, "we shall be received into the ark of Christ's Church, exempted from the common deluge, led through the channel of the sea, and baptized in the cloud, when the armies of the mighty are mightily consumed."

COLPORTAGE WORK AMONG THE JEWS OF TRANSYLVANIA.

Our colporteur at Bucharest has recently made a missionary tour through the province of Siebenbürgen. The following particulars are from the pen of the Rev. F. G. Kleinhenn, under whose direction he is labouring. He remained out on the journey three months, and visited upwards of 50 towns and villages, and gathered a considerable amount of information about the state of the Jewish heart and mind; and a large number of postal addresses.

Wherever he went, he found that fanaticism, bigotry, and hatred to the name of Jesus were almost universal amongst the Jews there, and to an almost incredible extent. More than once he

thought himself to be in personal danger. On one occasion, he had arranged with a Jewish carrier to take him to a distant place; on the way they got into conversation, and the colporteur led it step by step to Jesus the only Saviour; but no sooner did the man perceive that he was a Christian Israelite, than he stopped his conveyance, peremptorily bade him to dismount, and threw his luggage on the ground, and left him there to get onward as he could. The colporteur had already paid him, and yet neither argument nor entreaty could induce him to take him farther.

In another place, through Jewish influence, he was arrested, on some frivolous pretence, by a local authority: and only through the accidental arrival of an estate-holder, who had known him when a Jew, and now testified to his character, was he set at liberty. Before and on his return, we made up and sent off per post 310 packets, containing each one tract and two fly-sheets. Thus, although colportage could not be entered upon, a mass of Gospel seed was scattered in upwards of 50 different places, which I felt sure must make a considerable stir in the stagnant waters of Rabbinism.

Allowing a little time to elapse, I again dismissed the colporteur on a journey through the same places; and bade him use all diligence in finding out what the effect of our tract-sending had been, and to follow up the history of any one of them. He has been out already five weeks, and traversed a number of the places—reversing the route, and has sent me several reports. According to these, a good deal of stir, as anticipated, has been made in the Rabbinic camp, and elicited bitter feeling, curiosity, and inquiry. In one place he met with a party of seven Jews, to none of whom had tracts been sent, and yet all of them were acquainted with the contents of one or the other of them. I had sent as great a variety as possible, calculating that they would be lent about. One of these Jews said that he was in a house in N—, when the postman brought a parcel, but as the head of the family was not at home the wife begged him to read it. He said that he first read the Hebrew fly-sheet, and then the tract. The same day, he added, he met a Jew in the coffee-house with such a tract, which he took from him, and took to his own brother in C—: but his brother became outrageously angry, and burnt it. Another Jew related that he had first read a German tract in M—, and then a German and also a Hebrew one in K—: but he regretted having read them. Had a sting

remained behind, and disturbed his quiet? Again, a Jew in H——, who had received a parcel, took his tract to shew it to his father-in-law; but another Jew from P—— happened to be there when he arrived, and he took it away with him to shew it to his *Talmudical* father-in-law—as to an authority. He, however, became enraged, and committed it to the flames.

In M—— the schochet collected from one and another as many as he could, and burnt them. Had they, perhaps, done their work? In L—— he found a tobaccoconist using them in packing small parcels which were purchased: thus he was *unmittingly* helping to circulate their contents,—knowing, however, as he said, that they contained different subject-matters about the Nazarene, and the Messiah, &c. In B——, the Jews were at a dead loss to understand who could have sent them such publications, and thought only a meshummed could have done it. However, they were read. One Jew cursed the author of the tract “Hope of Israel;” another gave his to a Roumanian student of theology, with what object it is not clear, but the student having read it exclaimed, “This contains what is very Christian!” A third Jew, on entering the abode of his married daughter, and finding that a tract was there, became angry and violent to such an extent, that it was with the greatest difficulty one got him to remain longer in the house.

In K——, no sooner did a party of Jews in a Jewish inn conclude, from a few words which the colporteur dropped, which tallied with the utterance of the tracts, that he had had something to do with their transmission, than, in good Hungarian style, they demanded his instantaneous exit, which they enforced by bringing down their pugnacious fists with a crash upon the tables.

In K——, whither a *number* of parcels were sent, the reading of them *seems* to have left an impression behind of there being more in the question than they had thought to be. One and another listened to him with timid incredulity, and some fled from him. He heard of the treatment and wanderings of several of the tracts. One, the “Hope of Israel,” had been completely read to the end by a party of Jews. Another had been sent by a Jewess to her uncle, and been read by him, and excited his ire. One was taken to school by some children, and was taken away by the teacher, but not destroyed. That may yet have much work to do. The rabbi threw his which he had received in anger upon the ground; but a *curious* student picked it up, and be-

gan to read it, which induced the enraged teacher in Israel to snatch it out of his hand. Will that student remain content with such a *muscular* argument?

In S—— the colporteur met with a Jew who was friendly, and who had read a tract in a house in M——; and in D—— he met with another, who had not only read the same tract in M——, but who had set a value upon it, and brought it home with him. Thus, if neglected in its original destination, it was prized where one had no idea of.

Thus these little messengers had kindled a fire in many a house, and I hope in many a heart, which I pray God many waters may not quench. But from these notes you will perceive that we have attacked a Rabbinic fastness.

THE JEWS OF ENGLAND.*

FORMERLY little was known concerning the Jews in the British Islands. Certain popular prejudices existed with respect to members of this ancient race, which were confirmed by peculiar customs tending to separate them from the remainder of the population, and aggravated by the ignorance of public writers. No historical account had been given of their vicissitudes in England since their return more than two centuries ago, nor of their struggles for religious toleration and for civil and political rights. The manners and customs of the Israelites, except to the few who came into close contact with them, were as unfamiliar even to the well-educated as the rites of the followers of Zoroaster, or of the Falashas of Abyssinia. The Jew had no place in modern history, and descriptions of him and of his supposed characteristics were relegated to the realms of fiction.

Generally speaking, very little ingenuity was exercised by the majority of novelists in depicting a Jew. Usually he was a creature dragged forth from the mire. He appeared on the scene under different names and in different garbs, but he was still the same puppet, and the experienced reader knew beforehand which way the strings were about to be pulled. The Israelite came forward as a coiner, a buyer of stolen goods, a trainer of young thieves, a pettifogging attorney, a sheriff's officer, a money-lender, a swindling financier. He was a Jew; that is, a man with no other thought

* The above article is reprinted from the "Langham Magazine," and is from the pen of the author of "Sketches of Anglo-Jewish History."—EDITOR.

than greed for money, with no other sense of honour than what is said to exist among the class to which he was compared, and without even a soul to save. If old, he was hawk-eyed, hook-nosed, with ferrety eyes. If young, he was red-lipped, with greasy ringlets, and wore showy jewellery. But, young or old, he was coarse, vulgar, the embodiment of covetousness and rapacity, with seldom one ennobling trait to redeem the repulsive picture.

In some few instances, however, the Jew was a man endowed with almost supernatural gifts, an intellectual hero, a demi-god from heaven. In fewest cases of all, he was a real human being, drawn from every-day existence, with virtues and faults like other mortals, and really resembling a living Jew in the flesh.

Of late years, many of the prejudices obtaining against the Jew have been removed. The influence of a more enlightened press, their admission to civil and political equality with the rest of their fellow-citizens, the higher state of education among both Jews and Christians, the noble and great qualities of some members of the race, have all tended to dispel to a considerable extent the social cloud once resting on those who descended from the co-religionists of the Founder of Christianity. A Montefiore, a Rothschild, a Goldsmid, would not probably be deemed unfit to associate with the titled or untitled aristocracy of the land; in the veins of which, too, flows more Jewish blood than is usually suspected. A truer estimate is being formed of the Hebrew character. The Jew is discovered to be neither a Shylock nor a Riah; neither a Sidonia nor a Fagin. The mission of the Israelite is neither to govern the universe with his transcendent genius, nor to discount suspicious little bills at sixty per cent. All the celebrated men in the world are not Jews, nor all the millionaires; neither does the race monopolise all the old clothesmen, or money-lenders, or rogues.

The Jew and the Christian are wonderfully alike; only the foibles and the merits of the former have been modified or intensified by circumstances. Our object is not to make a comparison between Jew and Gentile, nor to dwell on the especial characteristics of the "chosen people." We shall not endeavour to measure the size of their brain, nor to gauge the softness and largeness of their heart, nor to hold up the length of their purse to public admiration. It is our intention at present to speak of the Jews as a community, and not to analyze their individual traits, which have often been commented upon of late, with more or less accuracy and truth.

We shall treat of the Jews in their corporate capacity, giving some details on their internal constitution which are not generally known. Until recently, the information they possessed of their own history in Great Britain was very imperfect; and when one of their own body published a volume on the subject, their surprise at some of the facts therein stated was little less than that felt by their Christian fellow-citizens. We propose now to render an account of their religious and political organisation in this country, leaving to future papers a description of their charitable and educational institutions, and a sketch of their intellectual and social *status*.

The Jews of England constitute three distinct bodies, called, respectively, the Sephardim, or Spanish and Portuguese Jews; the Ashkenazim, or German and Polish Jews; and the West London Congregation of British Jews. It must be understood that these communities do not form distinct sects; at most they are only distinct sects. There is no difference between them in dogma, creed, or belief, and, with very few exceptions which will be explained further on, they practice the same religious observances with no more dissimilarity than may be seen between any two parish churches. In fact, the disagreements separating these Jewish bodies are of less importance than the diversity of views existing in the bosom of the Church of England; leaving out of the question the serious discrepancies dividing the Establishment from other sects of Christianity.* Nevertheless, for reasons that will be understood hereafter, each of the three Jewish Communities of Great Britain possesses a complete autonomy in religious, educational, and charitable matters. Each one is governed by its own laws, by its own secular authorities, and by its own spiritual chief. Each one relieves its own poor when needed, marries its own sons and daughters, and buries its own dead. Yet the members of the various bodies live in amity and concord together, working harmoniously in the cause of charity, education, and progress, and heartily co-operating in continual efforts to raise physically and mentally the condition of their race.

The first Jews who came to this country from Holland during the protectorate of Oliver Cromwell and under the reign of Charles I., were descended from Israelites who had emigrated thither from Spain and Portugal. They called themselves Sephardim, from

* Our readers will bear in mind that the writer is a non-Christian Jew, and writes from a Jewish stand-point.—EDITOR.

a Hebrew word signifying Spaniards. They were mostly men of wealth and ancient lineage; men, for that period, of refinement and education. They founded a synagogue, brought over a rabbi from Holland, and established a Jewish congregation, with stringent laws. A constitution was framed, which was handed from father to son and which exists to the present day, with only such changes as were rendered imperative by the progress of enlightenment and the exigencies of modern notions. The Portuguese Jews were the Tories of Judaism; they felt as much reluctance to introduce even the most moderate reform as the Wellington ministry in granting Catholic Emancipation. Perhaps they were guided by Spanish traditions; certainly for a long time they were averse to popular government. Their authorities ruled with a kindly yet very tight hand, and the Jewish elders could not lightly look over disobedience. The restrictions imposed by their own chiefs upon the Jews, on their re-establishment in England, may have been necessary in those days, but would sound somewhat strange to our ears. It is certain that until our own times very little latitude was allowed by the Portuguese elders to those under their guidance; by an unbending rigidity they lost from their community such men as Isaac D'Israeli, and they contributed to the rise of a schism among their own body.

Yet they were glorious men in their way, those ancient Sephardim elders. Noble-minded, generous, philanthropic, and, in most instances, truly devout men, and firm believers in the traditions of their race. They stand out before us like the figures of the old French Huguenots—honourable, loyal, and staunch to their religion, even to the verge of intolerance. From such personages have descended families that have become part of the landed gentry of Great Britain. To the old records of the Bevis Marks Synagogue do we trace the history of a Bernal, Ricardo, Lopes, Basevi, Uzielli, Disraeli, Lousada; among the dark, earnest, unbending elders of the Sephardim do we find the ancestors of the late Sir Culling Eardley, of General d'Aguilar, of the late Sir Francis Head, of the late Lord Galway, and of others it were too long to name.

This community has not increased in numbers for the last hundred years. We shall not attempt to quote figures, for there are no authentic statistics of the Jewish population in London. Indeed, it is impossible to determine the number of Israelites dwelling in England, or in the metropolis, as many of the foreign Jews do not frequent places of worship. But it is a remarkable

circumstance that the number of the Sephardim congregation in London about two years ago, exactly corresponded with the number registered a century before. The Portuguese Jews have remained stationary, partly owing to conversions to Christianity, partly because the supply from abroad to replace deaths or desertions was necessarily limited, and partly from other causes we are unable to discuss here. They still receive a few accessions of co-religionists from Holland, the East, Morocco, and occasionally from Gibraltar or Italy. To this congregation belong the well-known philanthropist, Sir Moses Montefiore, Bart., and the great Indian family of Messrs. Sassoon.

The Sephardim have their principal synagogue in Bevis Marks, which was erected in 1700, and is a perfectly plain, but fine old edifice. They moreover possess a branch synagogue at the West End, situated near the Marble Arch; a small but pretty building, in the Byzantine style, forming a kind of chapel of ease for those who reside in that quarter. Finally, another synagogue was recently inaugurated at Manchester, where some Levantine Jews have settled to trade with their own countries. The ecclesiastical head of the Spanish and Portuguese Jews is Dr. Artom, an eloquent and accomplished Italian preacher; for it is a singular fact that both Sephardim and Ashkenazim have hitherto imported from abroad their rabbis, who seem to be exotics not flourishing in our climate.

This community is governed by the wardens and treasurer, constituting a council of five members, termed the *Mahamad*, which acts as the executive. Then we have the *Elders*, a deliberative and legislative body; and finally come the Yehidim, or Members, who are an elective and also a deliberative body. Thus we behold a regular ministry—a Senate and a House of Commons. The real power rests principally with the elders; but as the members appoint the executive, who, after serving their time of office, acquire *ex officio* seats in the Senate, the government may be fairly denominated at present a popular one. The funds necessary to maintain the establishment are collected from property already existing, from the assessment of members, and from voluntary offerings. The present generation of guiding minds is composed of men of enlightenment and liberality, and a spirit of moderate progress animates their counsels.

When the news reached Central Europe that the Jews of Holland had found shelter and protection on these shores—where, at least, they were permitted to worship the Lord of Israel in peace, and

their lives and property were not in absolute danger—the Israelites of other lands determined to follow the example of their co-religionists. It must be said that the Jews had enjoyed better treatment in the Netherlands than in any other state. The United Provinces had fought too sturdily against Spanish bigotry for freedom of conscience, to deny that boon to others. The Jews had won there honourable positions as merchants and financiers, but the resources of the country were small, and their keen eyes detected in England—the Venice of the West—an enlarged field for their operations.

The Israelites that fled hither from the plains of Poland or Lithuania, or from the Ghettos of German cities, were of a very different class from the proud Portuguese. The latter regarded the former with a doubtful glance, and probably did not smile on the new arrivals. The well-bred Sephardim, with their *sangre azul*, whose ancestors had shared in the counsels of kings, looked contemptuously on the petty hucksters, who had been degraded by centuries of oppression into ignorant, superstitious beings—uncouth in appearance, unlettered in speech, and totally devoid of culture. The feelings of the Portuguese Jews towards their lowlier brethren must have resembled those experienced by the old “Knickerbocker” families of New York with respect to the noisy, clamorous Irish, or the pushing Teutonic emigrants. The Ashkenazim were frowned at—kept at a distance, and disqualified from communal honours for many years. They were placed under a kind of social ostracism, and for generations the marriage of a Sephardi with an Ashkenazi was considered as great an infraction of the laws of caste as the union of a Brahmin with a Sudra, or of the scion of an old house in the Faubourg St. Germain with a dancing girl. Nevertheless, the immigrants from Germany and Poland not only held their own in face of all obstacles, but they increased and multiplied, grew wealthy, intelligent, and educated, and far outstripped in the race of life their former superiors. The energies and vital forces of the not over-refined or delicate Ashkenazim brought them ahead of the less enterprising, less acute, but haughtier and more keenly-sensitive Sephardim. This is not a century for over-nicety of scruples, and success attends the bold and the pushing rather than those who are guided by chivalrous notions of honour.

To be continued.

SUMMARY OF MISSIONARY INTELLIGENCE.

For missionary information respecting Warsaw, see "Jewish Records" appended.

HOME MISSION—NORTHERN DIVISION.

THIS branch of the Home Mission, of which Manchester is the centre, has during the past few months been the scene of continuous and anxious work. Three special mission services for the Jews have been arranged and carried successfully through, namely, one at the Parish Church of Bradford, one at Manchester Cathedral, and one at the Parish Church of Leeds. The Rev. M. Wolkenberg and his assistant missionaries feel that while it has been a period of much anxiety, it has also been full of encouragement, mingled with heartfelt satisfaction.

The sight of immense congregations, in which Jews and Christians, as if oblivious for the time at least of the differences of nationality and creed, mingled together, and sat at the feet of a Jewish preacher, reminded one of the day when Jewish Apostles, filled with the Holy Ghost, urged upon listening multitudes repentance towards God and faith towards our Lord Jesus Christ.

Thus far the Lord has been pleased to bless the work, and the problem as to the best means of bringing the Gospel within the reach of God's ancient people is being solved in a manner which leaves no room for doubt that, with the blessing of God, the seed now being so widely sown will produce a glorious harvest. Another problem which is being solved is, that the Jews will come even into our Christian churches to hear the Gospel preached, provided it is explained in a manner which they can understand, and with the attendant circumstances properly arranged.

Another fact which stands out conspicuously in these special services is, that the Jew is habituated to see with his own eyes and to hear with his own ears the beauty, the solemnity, and the spirituality of Christian worship, and this will to a great extent remove his imperfect and erroneous notions concerning Christianity. Nor must we omit to observe a further advantage, namely, that of bringing the Jews into contact with real as distinguished from nominal Christians. It is one of the hardest things in the world to convince a Jew that the kind of Christians with whom, for the most part, he comes in contact are such only in name. And though we do not affirm that even regular worshippers at the house of God

are all spiritually minded, still the Jew does meet with such among them, and the Christian courtesy which on these occasions is so generally manifested towards the Jews, must tend to convince them that real Christianity is a religion of love and kindness, especially towards the Jew.

In these special sermons and services for the Jews, there is nothing new except the extension of them. They are indeed new in the sense that they are peculiar to our Society; and are a comparatively recent feature in its operations. But long ago, the Rev. H. A. Stern held some important and encouraging services of this kind, and still continues them in that portion of the Home-Mission which is under his charge.

TUNIS.

The Rev. E. B. Frankel sends the following deeply interesting account of

A gathering of Jews.

"A pious Jew, who for many years has been a secret believer in the Lord Jesus Christ, lately invited several Jews to meet me at his house, and sixteen learned Israelites assembled on the occasion.

"The first topic for discussion was, the future destiny of the מלכות יוון (Russia) and פרס, (Persia,) and the present ruler of Palestine and the East. The book of Daniel was opened, and the prophetic outline of the various kings and kingdoms there laid down as to succeed one another till 'the kingdoms . . . be given to the people of the most High'—was carefully studied.

"We then passed on to chapter ix., and discussed the great Messianic prophecy concerning the time of Messiah's advent and the manner and object of His death. Several of the party had evidently never studied this prophecy before, and seemed perfectly amazed to find the time of Messiah's advent so clearly defined. The rest had evidently investigated the point already, and brought forward the trite Rabbinic sophistries, which were easily disposed of.

"The host, being appealed to, while not avowing all his real convictions, yet too conscientious to deny the truth, declared that it was the duty of every honest Jew to adhere faithfully to the written word of God, the lamp of divine truth—not to darken the light by sophistry and human reasoning, but to let its rays break in upon the soul and pray with David, "Open Thou mine eyes, that I may behold wondrous things out of Thy law." Under the solemnizing influence of these words we separated, I trust not having assembled in vain."

DEUTZ-ON-RHINE.

Mr. M. Rosenstrauch has lately visited the following places: Mehlem, Königswinter, Honnef, Dollendorf, Rheinbreitenbach,

Unkel, Opladen, Dormagen, Linz, Limburg, Letmathe, Oestrich, Iserlohn, Menden, Neheim, Altena, Lüdenschid, Hagen, and Langenfeld—containing altogether about 270 Jewish families.

There was no lack of opportunities for making known the Gospel of Christ, and our missionary's experiences were both various and stirring. The reception he met with (with the exception of three houses only) was everywhere quite friendly. Scriptures and tracts were sold and distributed. In many Jewish houses, including that of a rabbi, he was invited to sit down, and allowed to speak freely of the salvation which is in Christ.

Nevertheless, he was distressed at the fact that *in the majority* of the houses he visited, there was no copy of the Old Testament to be found. The Jews knew no more of the Bible than the Pentateuch, and consequently their ignorance of religious truths in general and of Christianity in particular is very great. He mentions the following glaring illustration. The wife of a respectable Jew, to whom he had spoken of the need of a Redeemer, said that was quite true, but that Jesus of Nazareth could not be the Redeemer inasmuch as he was baptized as a Roman Catholic, and they (the Jews) would never be Roman Catholics!

BERLIN.

The Rev. F. Hausig relates the following incidents:—

“Conversation with D—. I gave to him the newest publication of Prof. Cassel. He was very glad to receive it, and said, ‘To-night I will not think of any sleep, before I shall have read carefully the very last line of this “Letter of the King of the Chazares.”’ I also gave him the Report of the British and Foreign Bible Society.

“Another Jew who was present said, by way of joke, ‘Perhaps *he* will succeed in fetching you over?’ illustrating the mentioned action by a very characteristic comical movement of both his hands. This caused laughter, for Jewish hands are very skilful in dramatic actions illustrating their words. But Mr. — felt not at all bashful at that rather broad hint of his friend, and I was not surprised that he behaved afterwards in a somewhat estranged manner towards me. Our conversation then turned to the work of the Bible Society.”

Baptism of a young Jew.

“The young man mentioned in former reports, who had received during a year instruction in the Christian religion, called in order to beg me to baptize him. I prepared him on this and on the following days to the hour of his becoming a member of the Christian Church.

“His parents do not raise any objection to his being baptized. They are educated people, and do not claim any more to be regarded as Jews. Never-

theless, they cannot resolve to be baptized themselves, because the divine nature of Christ is a stumbling-block to their minds, which are infected more or less by modern ideas, although the mother prays daily for her children, and likes very well to converse with me on the fundamental truths of the Gospel. The young inquirer had left Judaism and become a member of the so-called 'Free Congregation,' *i.e.*, a Union of Free-thinkers, who have engaged, not a 'preacher,' but a 'speaker,' who holds no 'services,' but 'meetings,' in which he talks on 'Omnia et quædam alia,' as Goethe has it in a letter to Schiller.

"The young man did not, however, feel at home among these wild spirits. He had drunk the cup of modern infidel notions to the dregs, and had afterwards been very miserable. Judaism had not given to him any spiritual food, therefore he had left it and had become a 'Dissident,' (Dissenter,) *i.e.*, a being who is neither Jew nor Christian, who is a sort of non-descript from a religious point of view. He saw that the Free Congregation is a barren land, therefore he resolved to hear a believing minister's teaching of the Gospel.

"Thus he came to me. He was interesting to me from the very first moment. When I once said to him, 'Young friend, God has bound our souls together; I feel it my duty to guide you to Him and His salvation, and my interest in you is of quite a singular nature,' he looked surprised; but his heart was deeply moved, and he shook hands with me very warmly. On the 30th I baptized him at Christ Church, and on the 31st he partook with Mr. Hausig, myself, and my daughter, (who had been one of the witnesses at his baptism, and who had given to him the text of my baptismal sermon embroidered by herself, he being deeply moved by it,) of the Lord's Supper, after having heard a powerful sermon from Professor Cassel, in which he recapitulated in a fervent flow of thoughts the duties of true Christian life.

"May God bless this youthful Christian with His abundant grace for Christ's sake. Amen."

MISCELLANEOUS ITEMS.

PAPAL PROTECTION.—The famous bull in which the blood accusations against the Jews were declared to be false, was issued by Innocent IV. in the year 1244. It was addressed to the French and German bishops, and in it was stated that all charges of this kind were malicious, and brought forward by diabolical artifices.

GOD'S MERCY.—Rabbi Jonathan relates, that whilst the Egyptians were drowning in the Red Sea, the angels wished to chaunt the song of praise: but God rebuked them, saying, "What! the works of my hand are perishing, and ye wish to sing!" This fully agrees with the character of God, as given in various part of Scripture; where He is represented as the God of mercy, who wishes not the destruction of the wicked, but their repentance.

When, therefore, the wickedness of men calls down just punishment upon their guilty heads, it ought to serve as a warning, but not as matter of joy.

THE POPE'S PHYSICIAN.—The Canon Law forbids Christians to employ Jewish physicians to attend patients of the Christian religion. Yet Popes have often had Jewish physicians. Pope Julius III. invited in the year 1550 to his Court the Jewish physician Teodoro Sacerdoti, gave him a handsome salary, and appointed him his physician. In fact, there were always at Rome able Jewish physicians upon whom the Senate conferred sometimes the right of citizenship. This was the case with Elia di Sabbato, who was made a Roman citizen in the year 1405.

THE EMPEROR HONORIUS.—This prince promulgated a law in favour of the Jews. He declared that the glory of a good prince consists in allowing every one quietly to enjoy the rights possessed by him, and that even those who possessed a religion disapproved by the sovereign should be allowed to practise it without hindrance. He therefore forbade to molest the Jews in any way. In his reign the Jews of Port Mahon were held in such high consideration that they were admitted to the discharge of the most honourable civil offices.

ASSOCIATION NOTICES.

North-Midland District.—The address of Rev. C. S. Painter is now Fir Cottage, Derby.

South-Eastern District.—The address of Rev. J. B. Barraclough is now Felkirk House, Heathfield Road, Croydon.

RECENT INTELLIGENCE.

Bucharest—Mr. E. H. Shepherd left August 3, and arrived in London August 14, to prepare for Ordination.

DEATH.

Königsberg.—On July 28, Anne, the youngest daughter of Mr. J. Skolkowski.

ANNIVERSARIES OF AUXILIARY ASSOCIATIONS, &c.

METROPOLITAN DISTRICT.

Secretary.—Rev. G. T. BRAINE, 16, Lincoln's Inn Fields, W.C.

Date.	Place.	Incumbent or Chairman.	Preachers and Speakers.	Serm. or Meet.	Collec- tions.
1877.	HERTFORDSHIRE.				
June 27	The Poles	R. Hanbury, Esq. . .	Revs. Frgb. Cadman & Dr. Edersheim	M	£ s. d. 35 14 1
	MIDDLESEX.				
26	Upper Holloway, St. John's	Rev. H. W. Dearden	Revs. J. Kahn and G. T. Braine.	M	2 2 6
July 29	Lisson-grove, St. Paul's	Rev. J. Keeling	Rev. E. J. Wright and Secretary	SS	5 6 4
Aug. 5	Hampstead, St. Stephen's	Rev. J. Kirkman ..	Rev. J. H. Bruhl	S	4 14 7
12	Islington, St. James', Pre- bend-road	Rev. W. Martin	Rev. W. J. Adams	S	6 11 2
19	Whitechapel, St. Mary's	Rev. J. Kitto	Revs. V. E. Skrine and J. H. Bruhl..	SS	10 2 2
	SURREY.				
26	Penge, St. John's	Rev. D. McAnally ..	Rev. J. H. Bruhl	SS	22 2 9
	Wimbledon, Emmanuel Church	Rev. C. Skrine	Rev. Dr. Roberts	SS	13 3 7

NORTH-EASTERN DISTRICT.*Secretary.*—Rev. E. C. Dawson, Wynyard-house, North Park-road, Harrogate.

Date.	Place.	Incumbent or Chairman.	Preachers and Speakers.	Serm. or Meet.	Collections.
1877.	DURHAM.				<i>£ s. d.</i>
Aug. 6	West Hartlepool.....	Rev. J. Bullock	Secretary	SS	2 16 0
	Do. (Address to children)	Do.....	Do.....	S	0 5 0
	Beamish	Rev. J. Cronk	Rev. Mervyn Archdall	S	1 0 0
	Hurnopfield	Rev. T. Sturup	Do.....	S	2 10 0
19	Tanfield	Rev. T. H. Archdall	Do.....	S	5 0 0
	West Pelton	Rev. J. Mathwin	Do.....	S	1 4 0
	YORKSHIRE.				
	Woodsetts	Rev. H. A. Steel	Secretary	SS	2 6 6
	Laughton	Rev. W. Harley	Do.....	S	1 10 0
	Lowthorpe	Rev. Dr. Carey	Rev. Dr. Carey	S	0 7 6
	Ruston	Do.....	Do.....	S	0 8 9
	Birstall	Rev. J. Kemp	Rev. J. Kemp	SS	13 10 5
26	Baildon	Rev. W. Follott	Secretary	S	3 0 0
	Do. (Address to children)	Do.....	Do.....	S	0 4 0
	Bradford, St. Andrew's ..	Rev. Knight Gale	Do.....	S	2 6 0
29	Low Harrogate	Rev. G. O. Brownrigg ..	Do.....	S	2 6 6

NORTH-MIDLAND DISTRICT.*Rev. C. S. Painter, Fir-cottage, Derby.*

Date.	Place.	Incumbent or Chairman.	Preachers and Speakers.	Serm. or Meet.	Collections.
1877.	BEDFORDSHIRE.				<i>£ s. d.</i>
Aug. 6	Tarvey	Rev. G. F. W. Munby ..	Rev. E. F. Linton	SS	4 5 4
	LEICESTERSHIRE.				
6	Leicester, Trinity Church ..	Rev. W. E. James	Secretary	SS	61 16 3
	Do., Christ Church	Rev. A. A. Isaacs	Rev. A. A. Isaacs	SS	24 5 1
26	Nether Broughton	Rev. P. Deedes	Rev. C. Godfrey Ashwin ..	SS	1 15 6
	Scalford	Rev. W. Wynne	Do.....	S	1 14 9
	NOTTINGHAMSHIRE.				
26	Southwell, Trinity Church ..	Rev. J. Conington	Rev. L. D. Roworth	SS	5 11 8
	STAFFORDSHIRE.				
19	Longnor	Rev. J. B. Crowther	Revs. J. Chapman and J. B. Crowther	SS	4 3 0
19	Stone, Christ Church	Rev. J. Ford	Secretary	S	3 8 5
	Culton	Rev. J. Y. Dod	Do.....	S	4 30 1
	WARWICKSHIRE.				
26	Birmingham, St. Silas' ..	Rev. C. G. Baskerville ..	Secretary	SS	17 2 6

SOUTH-WESTERN DISTRICT.*Secretary.*—Rev. C. B. Carlon, 14, Lansdown-place, Clifton, Bristol.

Date.	Place.	Incumbent or Chairman.	Preachers and Speakers.	Serm. or Meet.	Collections.
1877.	DEVONSHIRE.				<i>£ s. d.</i>
Aug. 13	Ilfracombe, St. Philip and St. James' ..	Rev. T. H. Watson	Rev. S. Pike	S	4 11 6
	GLOUCESTERSHIRE.				
12	Bristol, Blind Asylum ..	Rev. A. Medland .....	.....	SS	No ret.
19	Do., St. Bartholomew's ..	Rev. C. W. Hickson	Revs. J. H. Bright & G. R. Moncreiff	SS	2 18 6
	Clifton, Emmanuel Ch.	Rev. T. G. Luckcock	Rev. C. E. Story	SS	20 17 0
	SOMERSETSHIRE.				
19	Wells, St. Thomas' Church ..	Rev. H. T. Bray	Secretary	SS	4 14 0
20	Do.....	Do.....	Rev. J. Mackie	M	0 10 0
26	Yeovil, St. John's	Rev. E. Wyndham	Rev. M. Wolkenberg	S	3 11 7
	Do., Holy Trinity	Do.....	Rev. J. B. Barraclough	S	6 7 7
	West Coker	Rev. C. Penny	Do.....	S	2 14 0
	Montacute	Rev. C. C. Goodden	Revs. M. Wolkenberg	S	4 3 4
27	Yeovil	Rev. E. Wyndham	Revs. J. B. Barraclough, A. Phillips, A. Child, and M. Wolkenberg	M	2 1 2

SOUTH-EASTERN DISTRICT.

Secretary.—Rev. J. B. BARRACLOUGH, Felkirk-house, Heathfield-road, Croydon.

Date.	Place.	Incumbent or Chairman.	Preachers and Speakers.	Serm. or Meet.	Collections.
1877.	DORSETSHIRE.				£ s. d.
Aug. 18	Sherborne	Rev. W. H. Lyon	Secretary	SS	6 1 10
26	Bradford Abbas	Rev. R. Grant	Rev. C. Penny	SS	2 0 0
	HAMPSHIRE.				
28	Aldershot (Drawing-rm.)	Col. Puget	Secretary	M	4 8 6
	Do. (for Soldiers)	Do.	Do.	M	1 9 0
	KENT.				
5	East Peckham	Rev. J. C. Whish	Rev. Dr. Roberts	SS	5 8 6
19	Knockholt	Rev. J. Hall	Do.	SS	4 6 11
	SURREY.				
5	Frensham	Rev. O. C. S. Lang	Secretary	SS	3 14 5
	Do.	Do.	Do.	M	0 8 8
12	Seend	Rev. A. B. Thynne	Rev. Dr. Roberts	SS	2 1 7
	Ripley	Rev. H. Hooper	Revs. Dr. Roberts and H. Hooper	SS	3 4 4
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13	Do.	Do.	Rev. T. R. Govett ..	M	2 14 7
July 29	Fordham	Rev. E. H. S. Bower ..	Rev. J. H. Bruhl	SS	5 0 0
Aug. 3	Burwell	Rev. J. W. Cockshott ..	Secretary	S	1 15 3
	Swaffham	Rev. T. Preston	Do.	S	2 1 1
	Soham	Rev. J. C. Rust	Do.	S	2 6 3
	NORFOLK.				
April 22	Wymondham	Rev. Canon Eden	Rev. W. M. Pigot	S	6 17 8
23	Do.	Do.	Mr. W. Myers	M	3 11 5
May 29	Norwich, St. Michael's ..	Rev. E. H. S. Bower ..	Rev. E. H. S. Bower ..	S	1 14 7
	South Walsham	Rev. J. Hindley	Secretary	S	2 2 0
June 10	Norwich, St. Clement's ..	Rev. R. Rigg	Rev. R. Rigg	S	2 4 2
14	Rushall	Rev. C. Gape	Rev. C. Gape	S	1 1 3
26	Norwich, Thorpe Hamlet ..	Rev. R. D. Pierpoint ..	Revs. J. Dauntton, W. Bailey, and Mr. W. Myers ..	M	2 1 0
July 2	Beighton	Rev. R. Burroughes ..	Rev. J. M. Randall	M	1 6 6
3	Halvergate	Rev. A. S. Ormerod ..	Do.	M	2 6 0
4	Norwich, (Hebrew Prophetic Class)	Do.	Secretary	M	None.
8	Eaton, Norwich	Rev. W. M. Pigot	Do.	SS	None.
9	Bergh Apton	Rev. W. F. Thursby ..	Rev. J. Bates	M	1 5 0
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Aug. 1	Norwich, (Hebrew Prophetic Class)	Do.	Do.	M	None.
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	SUFFOLK.				
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	19 Bibury	Hon. and Rev. F. G. Dutton	Rev. J. Mackie	88	1 8 0
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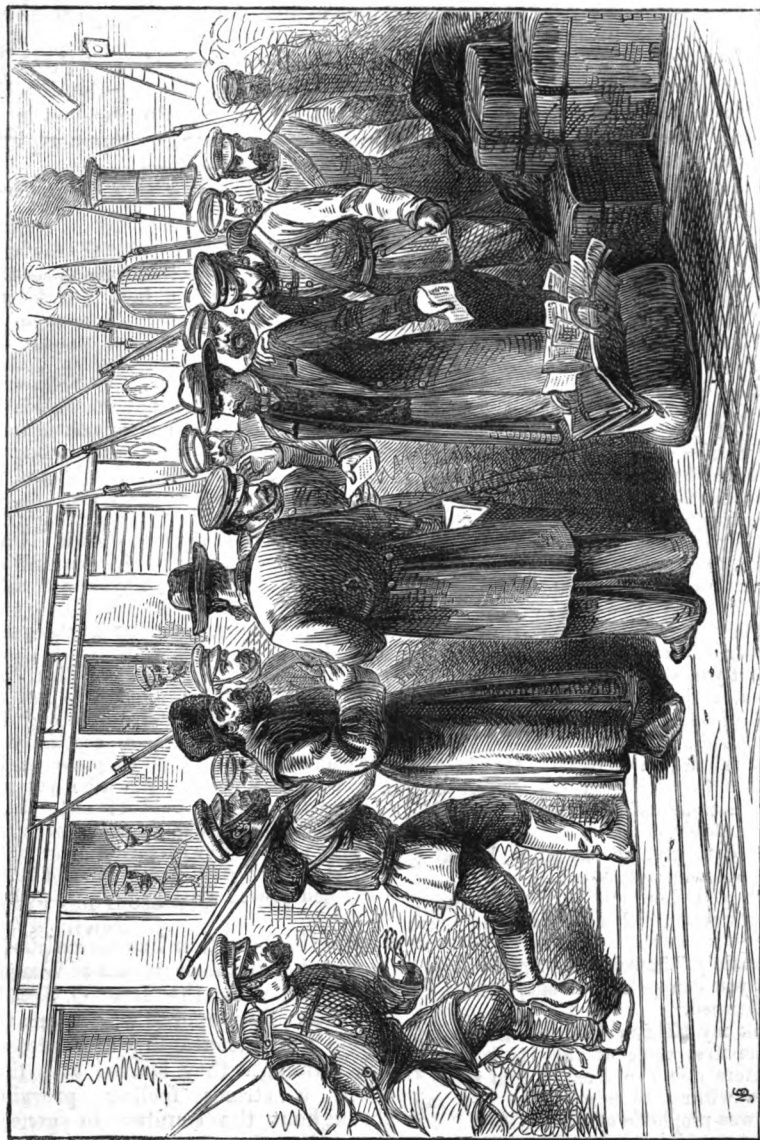
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THE JEWISH RECORDS

OF THE

London Society for Promoting Christianity amongst the Jews.



SCENE AT A POLISH RAILWAY STATION.

OCTOBER, 1877.

WARSAW.

Our engraving represents Russian soldiers going to the war applying for tracts, and a Jewish doctor asking for a Hebrew New Testament. Our missionaries, the Rev. O. J. Ellis and Mr. N. Rappoport, are busily engaged in supplying these, as also in distributing books and tracts to a number of Jews running by the side of the carriage, anxious to secure the publications before the departure of the missionaries.

The experience of our missionaries has been precisely that of the Bible Society's agents as regards the circulation of Scriptures among the Russian soldiers: one of these agents, as related in a recent letter published in the "Record," says, "More than 60,000 Bibles and portions of the Scriptures have been bought lately by the soldiers of the Russian armies."

But to refer more particularly to our own special work among the Jews. The Rev. O. J. Ellis relates the following:—

CONVERSATION WITH AN ORTHODOX AND LEARNED JEW.

One evening, at about 8 o'clock, a Jew about 35 years of age came to see me. There happened to be at the time two other Jews in the room, viz., the hotel proprietor and a Polish Jew who had just returned from America.

I asked my visitor to be seated, and he began at once to enter into conversation with me on the subject of our tracts.

"I have read some of them," he said, "and one particularly, but cannot at present recall the name. In it there is a statement to the effect that your Society *does not consider it a matter of the slightest importance to uphold the belief in a coming Messiah.*"

"I am quite sure," I replied, "that not one of our tracts contains such a statement. The tract you allude to is called the 'Hope of Israel,' and the statement you mention, instead of constituting the belief of our Society, is simply the creed of one of your learned rabbis; his name is *Albo*, and he says that the belief in the coming of a Messiah does not belong to the fundamental teaching of religion."

Obliged to give up the point, he put to me the following question:

"Can you show one single text in the Old Testament which speaks of the Messiah as God?"

"Certainly," I answered, "a great many."

"If you can point out one, I shall be quite satisfied."

I took my Hebrew Psalter, and read to him the first verse of the 110th Psalm. But before doing so, I asked him whether he was willing to admit that the said Psalm was prophetic of the Messiah.

"Certainly," he said, "all orthodox Jews believe that."

"Very well," I answered, "the first verse teaches clearly that the Messiah is God, for David says, 'The Lord (יהוה) said unto my Lord, (לַיהוָה) Sit thou on my right hand, till I make thine enemies thy footstool.' If there were no other texts in Holy Scripture, this would be sufficient to prove beyond a doubt that the Messiah is God, for *Adonai* is a name which is never applied to a created being, only to God."

He began to tremble violently, and did not for a few moments utter a word; at last, he took out his watch. "It is getting late," he said, "it is already 11 o'clock; I will look for some answer to this passage and come again to-morrow, if you will allow me."

"With pleasure," I answered: "any time you like."

He never returned; the two other Jews were as silent as he was. He left the room with every appearance of strong disappointment and vexation, especially as the conversation had taken place in the presence of witnesses. When he had left, the hotel proprietor said to me, "I am astonished that this young man was unable to meet your argument, for he is considered very clever and well read in the Old Testament and Jewish writings."

A missionary tour has recently been undertaken in the provinces of Warsaw and Sedlitz by the Rev. O. J. Ellis and Mr. Rappoport, which on the whole was encouraging and successful, although they started at a time when a strong feeling prevailed throughout the country in general respecting the war. They undertook the journey, however, in faith, know-

ing that the Lord would be faithful to His promises, and would pave the way for them to carry the good tidings of salvation to Israel. Nor were they disappointed—the Lord not only removed their anxiety, but created a kind and friendly feeling among the authorities to whom they had to produce their credentials, and also greatly inclined the hearts of the Jews to listen to the testimony of redemption by faith in our Lord Jesus Christ.

THE PLACES VISITED

Were Biala, Teraspol, Menzeritch, Lukow, Sedlitz, Kovel, Wloclawek, and Kutno. At Biala, writes Mr. Rappoport, we arrived about 9 o'clock on a stormy and cold evening. The first sight of the station, which was full of Jews, told us what sort of Jews we should have to deal with, for we could easily see that we were in the midst of Chasidim. The Jewish population of Biala is probably over 6000 souls.

Early the next morning we went to the office of the chief magistrate of the district; the reception we met was most friendly, putting chairs for us and offering cigars, which is the custom of this country, as a first sign of hospitality; made many inquiries as to our Society, and offered every assistance in his power towards helping our work.

VISIT TO A SYNAGOGUE.

In one of the towns we visited, we paid a visit to the synagogue. We found a large number of Jews deeply occupied with huge volumes of the Talmud in a part of the building assigned to the Talmud Society. This association is for the purpose of promoting the study of the Talmud, and each member is obliged to study at least one page every day. All left their places the moment we entered, surrounded us, and following the example of the assistant rabbi, greeted us with the salutation, "Peace be to you." Many Jews followed us from the square when they saw us making our way to the synagogue, and in a few minutes it began to be filled with Jews. After the greeting was over, we were overwhelmed with eager questions, among which the rabbi said, "This gentleman," pointing to the Rev. O. J. Ellis, "is surely not a native of our land." "No," said I, "he is an Englishman." "English," said the rabbi, astonished, "where our brethren are so

well treated, and where they enjoy so much liberty! I wish our lot had been amongst them, for we are too much degraded here." "Yes," I replied, "they do enjoy many temporal advantages, but, alas! they are not to be envied as touching their spiritual condition. Israel has neglected her privileges, and I beg you not to be offended when I declare solemnly, that their spiritual ignorance may be chiefly attributed to those volumes in which you were so deeply engaged when we entered this place. On your tables I don't see the book entrusted to Israel as a guide to the true knowledge of God, but I see only the thick volumes of the Talmud, in studying which you are spending the best days of your life which ought to be spent on Moses and the Prophets, by whom Israel's glory is promised and assured by God, where also you will find the reason of Israel's degradation and the place of their redemption." A smile came over the rabbi's face; he had looked at me all the time I was speaking very contemptuously, and at last interrupted me, saying, "Don't go on any further, I request you; you have already endeavoured to shake the foundation of our religion, the Talmud, which God delivered to Moses, who took it from Sinai and delivered it to Joshua, who delivered it to the elders, who handed it down to us. I knew all along what you came for, and what you would say; now you may go and at once." And then in great excitement he ran up and down the synagogue, exclaiming, "Unclean, unclean!" We nevertheless retained our seats, and continued to speak to the group around us. Tumult and excitement, however, increased, and we began to feel a little uneasy. In the midst of this great disorder, a man made his way rapidly through the mass of Jews, and came towards us with uncovered head, exclaiming loudly in the Russian language, "The governor wishes to have the pleasure of your company to dinner this afternoon." The message and the messenger, who was a gendarme, quite perplexed our excited opponents, who at once assumed a milder tone with us, and even the rabbi calmed himself, and we were permitted to speak without interruption. "We had better come to your lodgings," whispered several, *which they did*, during the afternoon and late in the evening.

The following incident has already appeared in print, but as it is of so interesting a nature, and will probably be new to a large number of our

readers, we insert it here. It is from the journal of Mr. Rappoport, and relates

A DISCUSSION WITH JEWS.

Your missionary a short time since entered a restaurant, in the centre of the old Jewish quarter, where he found some Jews at their dinner. Whilst partaking of refreshment, he listened to a group of Jews, discussing together about the arrival of the missionaries, and the fear that they will now more readily obtain their object than in former years, "because," said one, "the government is so strict with our למדים (teachers,) prohibiting those who are not able to pass the examination in the Russian language and mathematics from being teachers, such being very scarce; in consequence of this the best teachers of the Talmud discontinued their work, and the Talmud is now very little taught to our children. On the other hand, comes the compulsory education, so that our children mix with those of the Christians, from whom they will certainly derive new ideas as regards religion; then comes the missionary, who will complete the work." "But," said another, "I have been told the English missionaries are not allowed to meddle with our children about religion." "Whether they are or not," said the first, "no one will watch their doings; besides, they will find now hundreds of young men who already possess those strange ideas. The fact is, it is a critical time now in everything; I should like, however, to see those fellows, and to hear their arguments, for I have never seen one in my life." Your missionary, availing himself of this opportunity, got up from his table, came forward to them, and said, "Gentlemen, I overheard your conversation, and candidly admit that our efforts are directed to adults, and not to children."

"Have you ever spoken to them?" said the first, "and do they really prove from our Bible, that Jesus the Nazarene is the Jewish Messiah?"

"Yes," said your missionary, "they do prove this entirely from your Hebrew Bible, without which, so far as I know, they would not undertake this mission. I have seen and argued with these missionaries, and I am convinced of the truth of their arguments." "If so," said the other Jew, "why don't you go over to them, and embrace the same faith?" "I have already done so, dear friend, and feel happy for

having done so." "Then you are a Christian," was the reply, "but still like the Jewish food." "I do not dislike it," was your missionary's answer, "but my principal object here is, not the food, but that I may find an opportunity to speak to my Jewish brethren of the one thing needful for their souls." "I would give my head," cried a Jew, who was sitting at another table, and listening to the conversation, "that this is one of the missionaries." You are quite right," replied your missionary, boldly. "If so, you made no mistake in visiting this restaurant," continued the same Jew, "for the proprietor is long ago more inclined to your opinions than to those of the rabbis, and argues with us, as if he belonged to you." Here he called out for the owner to come forward. To this call a feeble old man appeared, hardly able to walk. "Here is a gentleman who interferes with your profession, he is an English missionary." "Indeed," said the old man, quietly, and stepping forward to your missionary, he took his hand, saying, שלום עליכם (Peace be to you.) "Do you belong to Pastor McCaul's mission? He was my great friend, and I believe now implicitly that what he said was true, and that what he told me will come to pass; all around me say that I am mad, even my own son, but let them say what they like; Pastor McCaul's teaching was true, and I will die in the conviction that the Messiah he told me of is the promised One to Israel." "I am thankful and happy to hear," said your missionary, "that you knew that good man." "Yes, sir, I knew him as well as I now know myself, for he used to lunch at my house twice a week for some years, and spent several hours each time. It was not the lunch, sir, he wanted, but to tell the Jews how they can be saved, and he was the means of saving many. I am not a baptized Jew, but a believing Jew, a disciple of Pastor McCaul." The old man here apologised for not being able to remain longer. He is so feeble, that it appears as if his end were approaching. Your missionary can hardly describe the thankfulness he felt at this meeting; he has visited his house since many times, and at each visit has always found some profitable employment.

Printed at the Operative Jewish Converts' Institution, Palestine Place, Cambridge Heath; and Published at the London Society's House, 16, Lincoln's Inn Fields.—October, 1877.

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MONTHLY REGISTER OF THE
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FOR PROMOTING CHRISTIANITY AMONGST
THE JEWS.

CONTENTS.

	PAGE
The Jews of England	263
The Day of Intercession	271
Discussion with a Jew on Jacob's Prophecy Concern- ing Shiloh	271
Wings and Skirts	277
The Holy Land	280
Summary of Missionary Intelligence.....	281
Miscellaneous Items.....	285
Association Notices	286
Recent Intelligence	286
Anniversaries of Auxiliary Associations	286
Contributions to the London Society.....	288

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DAY OF SUPPLICATION AND THANKSGIVING ON BEHALF OF MISSIONS, FRIDAY, NOVEMBER 30th.

A SHORT PRAYER, suitable for use on the above Day for those who take an interest in Jewish Missions, can be obtained at the Society's House, 16, Lincoln's Inn Fields, London, W.C., price 6d. per 100.

FREDERICK SMITH, M.A., *Secretary.*

London Society for Promoting Christianity amongst the Jews.

THE JEWISH INTELLIGENCE:

MONTHLY REGISTER

OF THE

London Society for Promoting Christianity amongst the Jews.

NOVEMBER, 1877.

THE JEWS OF ENGLAND.

(Continued from page 256.)

THE German Jews of London first came to the front at the beginning of the present century, when the conversion from the old faith to the new dispensation of some of the old Portuguese families weakened that community; and when, at the same time, Benjamin and Abraham Goldsmid had won the respect of the king, and had been acknowledged as the leaders of the Stock Exchange. From that period the rise and progress of the Israelites of German extraction in this country have been marvellous, and can only be compared to the rise of large cities in the Western States of America. They now are, perhaps, twelve times as numerous as the older congregation; and their wealth is probably greater even in proportion. They are justly esteemed for their generosity and charity, for the munificent scale of their educational and charitable institutions, and for their public spirit. We need scarcely add that all feeling of caste between the Jews of Great Britain has long disappeared, and that an English gentleman of the Jewish race is as much entitled to respect whether his ancestors came hither from Germany or from the South of Europe. Among the best known names in this community we may mention those of the Rothschild family—the late Sir Anthony Rothschild took a very active part in Jewish affairs; of Sir George Jessel, Master of the Rolls; of the late Sir David Salomons, Bart., M.P.; and of Sir Benjamin Phillips.

The first Chief Rabbi of the German congregations was the Rev.

Solomon Hirschell, who, though an Englishman by mere accident of birth, was substantially a foreigner in parentage, education, association, and, to the last, even in speech. He was succeeded by the present venerable Chief Rabbi, Dr. N. M. Adler, a native of Hanover, who is much respected for his learning and piety. By far the greatest number of Israelites in Great Britain are under Dr. Adler's spiritual guidance. He has many synagogues in all parts of the kingdom under his jurisdiction, and he pays them periodical pastoral visits, inspecting at the same time the schools, and inquiring into the state of religious instruction. The Jews of this community, with the enterprise characterising them, have settled in nearly all the principal cities of England, in some of Scotland, and in a few even of Ireland. Indeed, Jews have resided in the capital of the island for at least a century and a half, and probably longer, and the Irish Parliament made some praiseworthy attempts to grant civil and political rights to her Hebrew citizens, three-quarters of a century before the subject was mooted in the Imperial Legislature. The largest provincial Jewish congregations are found, as may be expected, in such seats of commerce as Manchester, Birmingham, Liverpool, Hull, and other towns where the peculiar aptitude of the race for trading has presented a suitable opening.

As the Jews in London gradually abandoned their quarters at the East End, and spread to the north, south, and west, according as circumstances, business opportunities, or fashion summoned them, they opened new places of worship near their abodes. Wherever a sufficient number of Israelites congregate, there a synagogue may be expected to rear its head, and a schoolhouse to rise at its side. The number of synagogues appertaining to the Ashkenazim increased and were scattered throughout London, each one governing itself in an independent fashion, though all contributing to the maintenance of the Chief Rabbi. In 1870 this community possessed in the metropolis ten recognised synagogues, in addition to nearly as many smaller places of worship. We may here state that the difference between the Sephardi and the Ashkenazi ritual consists mainly in a slight disagreement in some of the forms of prayer, and in a distinction in the way of reading Hebrew, which is no greater than is to be found between the English and French modes of pronouncing Latin.

It was considered by some of the leading members of the community that a union of the various congregations would be

manifestly beneficial. A scheme to this effect was mooted; the late Sir Anthony Rothschild supported it; and after some opposition and much labour the proposal became an accomplished fact. In July, 1870, an association called the "United Synagogue" was incorporated by Act of Parliament, Sir Anthony Rothschild being elected its first president. At the present time six of the ten synagogues referred to have become members of this union, which constitutes the wealthiest and most powerful Jewish body in the kingdom. Each synagogue is ruled by its own officials, viz., wardens, financial representative, and local committee, and at the same time delegates a given number of representatives to the council of the United Synagogue, wherein are discussed matters of graver import and general interest. The requisite funds are raised by the individual synagogues from seat rentals and the voluntary offerings of members. A portion of the sums thus obtained are devoted to local necessities, and the remainder is handed over to the council of the United Synagogue for the general purposes of the corporation. One of these objects consists in assisting in the construction of new metropolitan synagogues, of which there seems to be constant need with the increase and dispersion of the Jewish population.

The West London Synagogue of British Jews comprises a small body of Israelites, who seceded in 1841 from what were termed the Orthodox Congregations. We need not repeat the truism that the narrower the difference between the numbers of any one creed, the fiercer seems to be the strife.

* * * * *

Some members of the Spanish and Portuguese congregation petitioned the elders for a few reforms in the Synagogue Service. They also prayed for leave to erect a place of worship in the neighbourhood of their own residences, as devout Israelites do not drive on their Sabbaths and Festivals. There was a law in existence forbidding the assemblage for prayers of ten or more Israelites within a certain radius of the synagogue. The elders declined to accede to the petition, and replied in the language of Pius IX. when applied to for the release of the child Mortara—*Non possumus*. Whereupon the intending reformers shook off the dust from their feet, girded their loins, and separated themselves from their brethren. They first rented a small chapel in Burton Street, which they subsequently exchanged for a larger building in Margaret Street, and at present they are installed in a splendid edifice in Upper Berkeley Street.

For a considerable period great animosity was displayed against this community by some of the most conservative of their co-religionists. Religious intolerance and fanaticism are not the privilege of any one creed; they may possibly be inseparable from strong convictions; at all events, these qualities were not absent on the occasion. Time has now smoothed over past asperities, and the present generation can scarcely realize the bitterness of feeling evolved at the period. The "British Jews," notwithstanding the accessions they have received to their original numbers, and which of late have been almost entirely from the Ashkenazim, form still the smallest Hebrew community in Great Britain. Most of its members are persons of education and means; among them figure prominently Sir Francis Goldsmid, Bart., M.P., Mr. Julian Goldsmid, M.P., and Serjeant Simon, M.P. The movement does not appear to have greatly extended, but a synagogue on similar principles has been erected at Manchester, and more recently a temporary building for the celebration of a service of this nature has been opened in South London.

The spiritual guide of the "British Jews" is the Rev. Professor Marks of University College, a gentleman possessed of considerable scholarship and eloquence. The ritual used is somewhat different from that followed in the other two Jewish communities; in the main, it adheres more to the ritual of the Portuguese Jews, whose method of pronunciation has been adopted. The two innovations which have caused the greatest offence to the Orthodox party are the abolition of the second days of the holy days, and the introduction of instrumental music in the Synagogical Service. The Israelites have, since their dispersion, celebrated during two days their principal festivals of New Year, Tabernacles, Passover, and Pentecost, albeit the Bible only enjoins their observance for one day. The Reformed Jews have returned to the ancient practice, alleging that the addition was made by Rabbinical and not by Divine authority, and adducing various reasons for its repeal.

* * * * *

In other respects the British Jews follow exactly the same ceremonies and precepts as other Jews.

Religious services in the Berkeley Street Synagogue are very solemn and imposing. The invocations to the Lord of Israel are accompanied by an organ played by Dr. Verrinder, an able musician, who has composed many melodies for the congregation, and they are chaunted by a choir, consisting of male and female

voices, which are heard most effectively from behind a screen, as in Greek churches.

An intelligent Christian will be repaid by a visit to this synagogue. Indeed, he would find it a matter of interest to inspect the principal synagogues in London, such as those in Bevis Marks and Bryanston Street, appertaining to the Sephardim; the fine edifice in Duke's Place, and the handsome and modern structures in Portland Street and Bayswater devoted to Divine Worship by the Ashkenazim.

The "British Jews" do not possess any organisation for the relief of the poor, for the happy reason that they have no poor to relieve. They have, however, a cemetery to themselves. The affairs of the community are managed by wardens and treasurers, and the requisite funds are obtained principally from the rental of synagogue seats, which corresponds with pew-rents in churches.

The political organization of the Jews of England is very simple. Until the middle of the eighteenth century, whenever the Jews had occasion to address themselves to the government of the country, each man was his own representative. The Jews, as a body, owned no recognized medium of communication with the outer world. When questions arose affecting Jewish interests, desultory steps were taken—when taken at all—by isolated individuals, and often failed for want of concerted action. The repeated failures of the Jewish Naturalisation Bill in Ireland, in 1745—7, induced the Sephardim to elect what was termed a Committee of Vigilance, to watch over the affairs of the nation. The functions of this body expired in due course. In 1760 another committee was created, destined to attain a far more vigorous existence, and from that period dates the political representation of the Jews. The new institution flourished and increased in importance until it became a miniature Jewish Parliament, reflecting the views of most of the principal congregations in the kingdom. At first, the deputies were elected from the Sephardim only; but when the Ashkenazim ceased to be the hewers of wood and drawers of water, they claimed and obtained their share in the representation of Jewish interests. The Jewish deputies resembled in character the deputies of some of the Dissenting bodies. The Hebrew Parliament underwent several modifications in designation and functions, and is now technically known as the "London Committee of Deputies of British Jews."

The duties of this assembly have consisted in congratulating the

Royal Family on auspicious events, and condoling with them on occasions of deaths, in presenting them addresses when called for, in petitioning Parliament or Government on any question relating to the personal, religious, civil, and political rights of the Jews in the United Kingdom, in interceding on behalf of oppressed and ill-used foreign Israelites; in a word, the Board of Deputies was intended to be the mouthpiece of the Jewish communities towards the authorities of the country. We are bound to state that the action of this body has often lacked vigour and decision, and that its services to the children of Israel at home and abroad have proved by no means commensurate with the expectations entertained. The greater number of eminent Jews have been connected with the Board of Deputies, and Sir Moses Montefiore, Bart., was for more than a generation its honoured president. This eminent philanthropist frequently intervened personally in favour of his co-religionists abroad, whenever the news of some deed of cruelty, to which they had fallen victims, reached his ears. His visits to Lord Palmerston, Lord Clarendon, and Lord Derby at the Foreign Office usually met with happy results, and his missions abroad were nearly always crowned with wonderful success. The extraordinary services rendered to humanity in general, and his own race in particular, by the President of the Board of Deputies were the outcome of his own personal and unwearied efforts, rather than the achievements of the assemblage under his guidance. On the retirement of the aged baronet from that post, the prestige and influence of the board fell off, and certainly its deliberations at present are no longer received with unqualified admiration.

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Another institution with extended objects was founded in 1871, under the title of the Anglo-Jewish Association. This body is young and callow, fresh and vigorous, and full of activity. Unfortunately, it labours under a considerable disadvantage. It is self-constituted, and therefore represents nobody but its own members. So far, therefore, as authority is concerned, it possesses no more than the three celebrated tailors of Tooley Street. The "Anglo-Jewish Association," nevertheless, is likely to be, and indeed it has already proved itself to be, a very useful organization. Its scope and programme are ambitious. It aims at promoting Jewish education abroad, at protecting Jewish interests wherever threatened, at defending wronged Jews in all quarters of the globe. It acts in concert with the well-known *Alliance Israélite Universelle* of Paris.

Now it helps in opening schools in the Levant or in Morocco ; now it intercedes on behalf of the Roumanian Israelites ; and then it raises its voice to petition the Khedive, the Sultan, or the Czar in favour of its co-religionists. The "Anglo-Jewish Association" is not bound by any rigid laws or hampered by tradition, and its action is only limited by its means or its discretion. Its Council is composed of some of the most influential members of the Jewish communities, and much may be expected from its future operations.—*Langham Magazine.*

THE DAY OF INTERCESSION.

NEVER was there a time when the inspired injunction of the prophet Isaiah, "let Jerusalem come into your mind," was more important than now. Indeed, who can now *forget* Jerusalem? If, as many devout students of prophecy have been led to think, "the people" and "the land" of Israel are most deeply involved in the fearful struggle now going on, and that issues of even world-wide importance are hanging in the balance, surely God's "remembrancers" and Zion's well-wishers ought to be both on the watch-tower and in the closet, watching and praying with reference to glorious promises yet awaiting, and it may be on the eve of, fulfilment.

On the approaching Day of Intercession for Missions, (Nov. 30th,) we earnestly hope that much prayer will be offered up that the God of Israel may overrule for Israel's welfare and ingathering, the war now being waged on the one side by the possessors of their land ; also that the Divine protection and blessing may be vouchsafed to those of our missionary brethren and converts now exposed to peril and alarms.

DISCUSSION WITH A JEW ON JACOB'S PROPHECY CONCERNING SHILOH.

COMMUNICATED BY MR. E. MARGOLIOUTH.

IN conversation with a respectable and well-educated Jew, in the presence of his wife and daughter, whom he called in to salute me as an old friend, he remarked, "All the proofs you adduce in support of your doctrine are based on a few detached passages dispersed over the *תנ"ך*, (Tenach,) and they stand in no connection with the context. You wrench them out of their legitimate meaning, when they can be

easily explained as referring to other subjects." I asked him for an instance. He said, "For example, the familiar prophecy of Jacob, 'The sceptre shall not depart from Judah . . . and to Him shall be a gathering of peoples.' This passage, which you wield as a most powerful weapon in your hand, our rabbis have yet expounded in a most exquisite way." He then quoted Rashi and Aben Ezra's view, that although they both admit that Shiloh is the Messiah, it is the future one who is yet expected. I shewed him the fallacy of such an exposition, that it must necessarily refer to such an one who is already come, by the fact that both the sceptre and the lawgiver have already departed from Judah nearly 2000 years ago. "But, according to the Talmud and all the Jewish interpreters, a lawgiver has not yet departed," said he; "there are still chiefs and heads in every community, and such superintendents will continue until our King Messiah comes." "I know it well," rejoined I; "but every one can see that this interpretation of the word מְדוּרָקָה, 'a lawgiver,' is a miserable subterfuge. In the first place, every assembly of people, however small, has a kind of leader or principal, and such a poor promise would not be very delightful and transporting to Judah; secondly, the word used in the singular number denotes a single individual invested with national legislative power, equal in authority to the preceding parallel שֵׁבֶט, (shebet,) sceptre-bearer, although inferior in degree and dignity, and such an one was removed from Judah at the destruction of the second temple, and never since arose again; and now the aged patriarch says by inspiration that this removal is inseparably connected with the coming of Shiloh, that it cannot take place before this Shiloh comes, and therefore He must necessarily have come prior to that event." As I observed that their attention was more and more captivated, especially that of the females, (the younger one seems well educated,) I said, "If you allow me a few minutes, I will give an explanation of this remarkable prediction, so that, viewed in the past history of Israel, and compared with the position of the world in our present time, it will appear more a history of the past and a description of the present, than a prophecy of the future, and its fulfilment will be manifest with an amazing accuracy to each very letter." He willingly granted it for the sake of information only, not for the sake of conversion; this he is sure, he said, will never take place. "Let us hear what you have further to say." I then began:—

"The national history of Israel, from the time when they took

possession of Canaan to the final dissolution of their polity by the Romans, can be divided into *three distinct periods*, differing materially one from the other, both in the form of government and with regard to the people, the objects of government. The first commenced soon after their entering into the land, when the Tabernacle with the Ark of the covenant was placed at Shiloh by Joshua, (Josh. xviii. 1,) and extended till the time of Saul, including a part of his reign, (1 Sam. xiv. 3.) This period may be termed in the strictest sense of the word a *Theocracy*, or the reign of God Himself, who selected Shiloh as a place of His residence: the judges that arose in Israel during that epoch were only agents and instruments in His hand, whom He had raised to deliver Israel from their adversaries and oppressors, and were on each occasion stimulated and animated by His spirit, and acted under His direct influence, as we find frequently the expression, 'and the spirit of Jehovah came upon him.' This form of government is most plainly defined by the prophet Samuel as the reign of God, when he severely reprimanded the people for asking a human king, saying, "and Jehovah your God is your king." (1 Sam. xii. 12.) The second period began from the time of David, and was continued until the destruction of Jerusalem by Nebuchadnezzar, as a regular organized kingdom under the sway of a succession of kings, all descendants of Judah; whose power was, however, restricted (with the exception of the first two kings) and limited to only two tribes, in contradistinction to the first, which embraced all the twelve tribes. This epoch may be termed a *Sceptre-bearing* period, and we have plain declarations that by setting up a human king, the authority of God is excluded and rejected. (1 Sam. viii. 7.) The third period commenced from their return from the Babylonish captivity, until the final destruction of the city and Temple and dispersion of the nation by the Romans, which remains in this condition to this day. Now this period can be designated a *Legislators'* period, because there were no real independent kings: the most of them had not this title, and even those who assumed it were under the power of the Romans. During that period only a part of the tribe of Judah was restored, with a small intermixture of the other tribes. The rulers were not natural descendants from Judah, not one of them. The first were the high priests, who represented the nation; then followed the Maccabean lineage, who were all priests, descendants of Levi; then Herod, with his successors, whose descent was doubtful altogether, whether he was of Israel

at all. They were all subjected to a foreign power. We can say they were of the midst of Judah, but not a part of Judah himself; or, in other words, they were included in the nation, but not descendants of the progenitor Judah, to whom the words of Jacob were addressed in the passage before us. To recapitulate in a few words: in the first, Jehovah Himself was the immediate King, residing at Shiloh, where the Tabernacle was, and the Ark of the Covenant, and the Urim and Thummim, and whence all communications were conveyed to the people, and where all the important transactions were performed, as in the immediate presence of God, whose royal authority was exercised over all the twelve tribes; during the second period, kings, or *sceptre-bearers*, natural descendants of the patriarch Judah, reigned, and the authority of God became as it were subordinate; and during the third period, *legislators* of inferior dignity, subjected to foreign powers, residing in the midst of Judah, not derived from him, held the sway over one tribe.

Now let us compare this historical sketch with the verse before us, if you have patience to listen," continued I. "With pleasure," said all the little party, "seeing you speak nothing but what is written in the רַבִּיךְ." "Well, then, the venerable patriarch says to his son Judah, 'The sceptre shall not depart from Judah,' referring to the first period: he means, a king shall not fail from his posterity during that epoch. When this shall cease, after a short interval, a succession of legislators shall follow, not from himself, but from between his feet. This is the most appropriate figure to indicate a thing belonging to a person as his property, and yet not as a part of his very self, as a thing which lays between my feet is my indisputable property, but not a part of my body. I do not see any other part of the human body by which this can be so aptly signified; and this will continue, says the prophet, until Shiloh, or the first Governor, will come,—with this difference, that the first Shiloh was a city in which the Lord of glory resided, but this who is to come will be a person in whom the King of glory shall dwell; and this is signified both by the active verb יָבוֹא, *he shall come*, which cannot be said of a city, and also by the masculine gender in the verb and in the following word וְלֵי, *and to him*, whereas a city is always feminine. Again, to the first Shiloh only the people of Israel were frequently gathered; but to the last, many nations will be gathered, וְלֵי יִקְרָא עַמִּים. These three words declare unto us most definitely and most graphically who

this Shiloh is, namely, He to whom an assembly or a multitude of nations will be united together to be His property, (as this is the proper signification of the word יְהוָה,) just as Isaiah says He will have the great, and many, and mighty for His portion and a spoil; in short, He will be the same Shiloh, only in a human form, and His dominion will extend over many nations, and His coming will be just before the removal of the legislative power from Judah. Can you shew me," demanded I, "any other person belonging to Judah who answers so accurately this description, except Jesus of Nazareth? How wonderful and comprehensive this short prophecy is!" exclaimed I; "a few words, and it embraces all the most important features of the history of Israel, we can say to this very day. Here we have also a plain prediction, that He who is to succeed the מֹדֵק, lawgiver, is to be Shiloh, the residence of God, through whom all His purposes and His counsels shall be communicated, to whom we shall apply and resort in every time of trouble and adversity, just as Israel of old has done during the first stage of their government. What an evidence have we not for the divine nature of this Shiloh!" I also adverted to Micah iv. 8, "And thou tower of the flock, the strong hold of the daughter of Zion, to thee shall come the *first dominion*, the kingdom shall come to the daughter of Jerusalem;" so that we in the present time understand this prophecy far better than the sons of Jacob to whom it was addressed. He then said, "Your discourse was very good, and even instructive, until you came to your Jesus." I then said, "We do not require the rabbis, neither any human teacher to tell us who this Shiloh is, for the patriarch himself points Him out very distinctly in this passage." "But," said he, "there is another person to whom many nations are gathered, and believe in him,—I mean Mohammed; perhaps it is he to whom the patriarch alludes." "Oh," I said, "I almost wonder that a sensible man as you are should entertain for a moment such a conjecture. In the first place, Mohammed was not of Judah; he never claimed this honour: it would be very little comfort for the preferred son to hear that the dominion should be transferred from his posterity to an Arab, who is not in the least relationship with him; Shiloh must be a Jew, which the false prophet was not. Secondly, Mohammed came several hundred years after the removal of a lawgiver from Judah—early in the 7th century." To this reply the women could not refrain from a smile, and he apologised that he was only jesting.

It was a very interesting and, as I hope, profitable occasion; he exhibited a most submissive patience in allowing me to trace all the passages where Shiloh is mentioned as exerting a most powerful influence over Israel in its time, having been also the place of the prophet Samuel's education, where Jehovah revealed Himself to him in a particular manner, (1 Sam. iii. 21,) which is a prominent feature in its history, notwithstanding its insignificance, and absence of all external splendour—another point of similarity between this village and the second Shiloh here promised; whereas the two subsequent periods were distinguished by royal show, and also the Temple was erected at a prodigious expenditure, and with a dazzling magnificence; but the erection of the Tabernacle at Shiloh, which was constructed by Moses in the wilderness, and whose measurement and that of all its vessels was by the express appointment of Jehovah Himself, did not cost a penny. He thanked me sincerely for the instruction he derived from my discourse, especially for the interpretation of the words "between his feet." "I never heard it before," said he; "we generally attach to it an unseemly idea." "This is positively absurd," said I; "if it were so, he ought to have said, מִבֵּין יְרֵכָיו." For this he said he was much obliged, and would be also thankful for the explanation of Shiloh, if Christ were not the aim and object and ultimate result of this apparently plausible exposition. I said, "The truth speaks for itself, it furnishes the best testimony for itself, and it is impossible to explain the passage otherwise."

He and his family seemed so gratified with the interview, that they all invited me urgently to come again soon. They are not afraid they will be converted, notwithstanding the conclusiveness of my proofs, only they like to hear the arguments in favour of Christ from a Jew who was formerly a Talmudist, and to know what could have induced him to renounce his former religion, and to believe in the crucified Nazarene. The conversation lasted about two and a half hours.

I would only add a general remark respecting the importance of this passage in the controversy with sceptics and infidels. This one passage is of itself sufficient to prove the divine inspiration of the Bible, and to crush to powder their fancied weighty arguments.

WINGS AND SKIRTS.

ONE day in our Egyptian class of Bible study, the lesson was the fifth of Ezekiel, which we were reading in the Hebrew. A member of the class is blind, and to him it came to translate into Arabic the third verse, "Thou shalt take of them a few in number," (the hairs which the prophet was to deal with in his teaching by types,) "and bind them in thy skirts." The blind lad inquired, "Why is the word כנף translated 'skirts?' It means wings. The wings of a garment are the sleeves, and we always bind up things in our sleeves, and not in our skirts."

A glance was sufficient to show that the young man had made an important improvement on both the Arabic and our English renderings of the passage, and a little thought suggested other passages which may be similarly improved.

It is true, as the young man said, and every Hebraist knows, that "kenef" means "wing," and we think it will appear in the sequel that it never means anything else, except when used figuratively. It is also true that the wing of an Oriental garment is the loose flowing sleeve, which is often capacious enough to hold a bushel of grain, and sometimes has its tapering point even trailing on the ground as the wearer walks. It is also true that Orientals are accustomed to tie up almost everything, from a dose of medicine to a bushel of barley, in their sleeves. Thus the interpretation of our blind theologian seems almost to reduce itself to a syllogism.

Let us now proceed to other passages in which the word is used. One of the first that will be recalled to mind is the analogous one in Haggai ii. 11, 12. "Thus saith the Lord of Hosts. . . . If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy?" &c. Here we have to support our interpretation not only the meaning of the word "kenaph," and the custom of carrying things in the sleeve, but the incongruity of the holy flesh being tied up in the skirt of the garment, as well as of the articles mentioned being on the ground, where they would be touched (struck) by the holy flesh if borne in the skirt. Our Oriental servants who come home each morning with their sleeves full of flesh, vegetables, and fruits, would think that they had insulted us as well as polluted the eatables should they bear them beneath their girdles; and one of the canons of the Mohammedan faith is that the holy Koran is never to be held lower than the girdle.

The next passage is Zech. viii. 23 : "Ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you," &c. We lay hold of the sleeve, not the skirt of the man whom we would have take us with him; and as a Gentile "son of Abraham" I must say that when the good time comes I shall decidedly prefer the former to the latter.

Ruth's request of Boaz, Ruth iii. 9, as it stands in our Bibles, conveys a meaning which is decidedly objectionable. Gesenius makes it even worse when he translates and paraphrases as follows: "Spread now thy covering over thy handmaid; *i.e.*, receive her to thy bed." Any one can see how incongruous this is, both with the characters of the persons concerned and the demands of the context. Had that been the meaning, Boaz would have answered the immodest request of that truly modest widow with something very different from his, "Blessed be thou of the Lord, my daughter," &c. We marvel the more at the mistake of King James and his learned men, as they had correctly translated the phrase in the preceding chapter, ii. 12, where Boaz says, "The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust." That was all very well, and Ruth had done that when she left Moab with her mother-in-law, saying, "Thy people shall be my people, and thy God my God;" but Ruth, and especially Naomi, had experienced enough of the bitterness of indigent widowhood in the East to feel that, "under God," it was well to have also an influential relative, "a mighty man of wealth," under whose wing to trust.

We again have the expression in the sense in which Ruth used it in Ezek. xvi. 8; the Divine bridegroom there did what Ruth desired—He took the friendless foundling that had been cast out "in its blood" under his wing, or protection. It is true that a promise or engagement of marriage is implied in both cases, but the implication results from the circumstances of the cases, and not from the force of the expression under consideration.

We have the same usage in Deut. xxi. 30: "A man shall not take his father's wife, nor 'discover' his father's skirt." The word "discover" (גִּלְיָה) is the word still used in Arabic to describe the lifting of the bride's veil by the bridegroom after the marriage ceremony; and in this passage in Deuteronomy and similar ones the wife is supposed to be under the wing (sleeve) protection of

the legal husband. This meaning is much more natural than "skirt," which causes the second clause of the verse to give no explanation or additional meaning. As the Arab proverb says, "it is like defining water by water." But our suggested interpretation brings out the heinousness of the crime in so violating the marriage covenant.

The idea of cherishing or protecting, as brought out in the above passages, is frequently more fully expressed in the expression, "shadow or covert of the wings," especially in the Psalms written while David was in the cave of Adullam. That cave was to him a shadow and covert. I need only refer to the expressions used in the 17th, 18th, 36th, 57th, 61st, and 63rd Psalms. It is the figure of the strong man taking the helpless infant, or weak female, under the shadow or covert of his wings as a protection from the heat of the sun, the violence of the storm, or the rage of adversaries.

In some passages we have the word "skirts" properly in our English Bibles, *e.g.*, Jer. xiii. 22 and 26; Lam. i. 9; Nah. iii. 5. In these passages, however, the Hebrew word is not חֲבֵרֵי, but שָׁוֵל, which is the true word for skirt—the same still used in Arabic, with the ש transmutated into its cognate כ. But in Jer. ii. 34, the word is חֲבֵרֵי, and "skirts" is evidently not the proper translation, but "sleeves."

For the benefit of the English reader of the Scriptures we may add that the Hebrew word translated "skirts" in Ps. cxxxiii. 2, is neither of the two words above mentioned, but the word which means mouth; and the mouth of Aaron's garment, down to which the precious ointment is described as "running," is described in Exod. xxviii. 31, 32: "And thou shalt make the robe of the ephod all of blue. And there shall be an hole (mouth) in the top of it, (the robe,) in the midst thereof," &c.

The next verse contains the word "skirts," but improperly translated "hem." It should read—"And upon the skirts of it, thou shalt make," &c.

We think we have pursued the subject far enough to make it evident that the word חֲבֵרֵי should be translated "sleeve" whenever applied to an Oriental garment.*

* The above Article is from the pen of the Rev. Dr. Lansing, of Cairo, and is reprinted from the "Sunday at Home."

THE HOLY LAND.

"In the Era of the Second Temple the study of the Law, the observance of its ritual, and the exercise of benevolence, why, why was it then destroyed? Because factiousness was rife in the land."—*Talmud Tract. Joma F. 9A.*

JUST upon two thousand years have passed since Judea, despite the unparalleled heroism of its defenders, became, owing to its internecine dissensions, subject to the rule of the stranger.

Exiled Israel have observed from that remote period to the present time, the calamitous day of their national humiliation and political degradation, the day on which the holy Temple was given up a prey to the flames, and their independence was crushed under the heel of the Roman—in sackcloth and ashes; and in all subsequent ages since the exiled pious pilgrims, moved by ardent love for the fatherland, have broken the sacred ties of family, foregone pursuits that lead to wealth and fame, and bidden adieu to the charms of a higher civilization, to pass the winter of their days in "the land of promise—to dwell in the shadow of the holy mount;" to linger round the graves of saints, and to weep at the "wailing wall"—that shrine of glories departed—over the sins of their fathers, and that greatest of all their national sins, the sin of factiousness, that filled to the brim the measure of a people's wrong-doing—that immediately led to the loss of all that a country could hold dear—independence.

To what end have we been exiled? To what end became we "Tribes of the wandering foot and weary breast?" To what end do we fast, and pray, and weep, and rend the garments as for the dead, and make pilgrimages and kiss the soil, and mourn at the awe-inspiring valley of death Jehosaphat and Hirmoin, for those whose highest hope on earth was to be buried in the land of prophecy, and there await the trumpet-sound that should summon the dead to arise and live again?

To what end do we turn our faces in prayer to Zion's mount and pour out our heart's plaint, that the heel of the stranger to our race and faith proudly treads the ground moistened with the blood of our noblest and our best, and that in the irony of history, "*our holy places*" are in the custodianship of those who have dethroned Israel's God, discarded Israel's prophets, and violated Israel's law, and ascribe the dwelling-place of His Holiness and the sanctuary of His Glory to a deity of their own conceiving, a prophet of their own invention, and a law of their own convenience?

To what end, alas! to what end? Having forgotten nothing and learnt nothing in the exile, only to play over and over again whenever opportunity offers in mimic warfare the terrible scenes of that fearful drama which preceded the nation's downfall, and which lives in the pages of Josephus, truthfully depicting the horrors of the war *within Jerusalem*, if like the rest of the factions of his time the partial historian distorted the acts and motives of his dissentients.

In what have we changed as regards our fatal national vice, our litigiousness, our love of disputation, our stubborn factiousness, our שנאת חנם? In nothing. If to-morrow the whole land of Judea were given up to its lawful owners, and we succeeded in converting its barren fields into teeming fruitfulness, in bidding the rose of Sharon beautify its plains, in crowning its hills with the clustering vine and unctuous olive, and in covering its soil with the rich industries of the West, how long would the land be ours? We should, like the electors of Poland, lose the country, and that, too, over and over again, while quarrelling among ourselves as to who should be king, who captains over thousands, and even captains over hundreds, and like the "brave Poles," after having lost our country through our own fault, by our miserable dissensions, we should content ourselves with idle grief, and with uselessly weeping over our irreparable loss, folly, and wasted powers, and calling such—patriotism.

How truly and fatally does history repeat itself. For years Jerusalem has been to many an empty phrase, to be found in the prayer-book, and made an occasion for the witticisms of the well-to-do, who are yet old-fashioned enough to read the Passover service.—*Jewish Chronicle*.

SUMMARY OF MISSIONARY INTELLIGENCE.

For missionary information respecting Austria, see "Jewish Records" appended.

PARIS.

MR. L. C. MAMLOCK has lately directed much attention to the instruction of inquirers, of whom he reports favourably. In reading with them the historical and prophetic portions of the Old Testament and comparing Scripture with Scripture, one of them paused for a moment and then said, "How plain the Word of God tells

us that Jesus is the Messiah ;” and then inquiringly added, “How is it that in the face of these plain declarations, the Jews and the rabbis do not see and accept Jesus as the Redeemer of the world?” To this our missionary replied, “How is it that *you* did not accept Him before? You had a religious training, and were preparing yourself to teach others.” The inquirer replied, “I was never told to look into the prophecies, nor did we ever read or compare Scripture in the manner you have shown us; in fact, our religious instruction was confined to the Pentateuch only, and then we had a short history of the prophets; we had to learn also the Catechism and the 13 Articles of the Creed, all which was so very uninteresting, (being neither explained nor understood,) that it was quite a task to learn it.” To which Mr. Mamlock replied, “This is unfortunately the case with many, if not with the majority, of the Jews. The Messiah is never made the *subject* for study, and hence they do not come to that blessed light which God has kindled in His Word.” He then read to them in Hebrew some comments on the Old Testament, and particularly on Messianic passages of Scripture, and although they could not read Rabbinical Hebrew, still they perfectly understood what he read.

“It is well,” remarks Mr. Mamlock, “to show inquirers not only Christian opinions on this weighty subject, but also Rabbinical, and I have often experienced, by doing this, a favourable impression is made, though the Jew may sometimes even not know how to read it, still, the very fact that he sees something in Hebrew before him, facilitates his inquiries and inspires confidence. These inquirers were much pleased to see what the rabbis had to say on the subject. I asked whether the Catechism spoke of the Messiah, to which they replied in the affirmative, and said, ‘In it, it is stated that we should believe in the Messiah as declared by the prophets.’ I inquired if it mentioned which of the prophets had declared it. The reply was ‘No.’ I said, ‘Did you never ask your instructor to tell you who those prophets were who spoke of the Messiah, and where and what they spoke?’ Their answer again was ‘No.’ I rejoined, ‘But why did you not ask, did you not consider it of sufficient importance?’ They seemed quite perplexed at my questions, and gave evidence how thoughtless they had been; at last they said, ‘It never occurred to us to demand a proper explanation. If we had known what we know now, we should have done.’ It really seemed as if scales had fallen from their eyes, and that they could see differently now, and understand the Word of God in its full meaning.”

CRACOW.

The intercourse of our missionary, the Rev. G. H. Handler, with Jews has of late been somewhat more frequent than usual.

The missionary is generally treated with respect, and listened to with deference when speaking on secular topics, but when he introduces the subject of religion the attention changes, and a kind of reserve appears, which, if he continues, culminates sometimes in violent opposition. Exceptions, however, occur now and then, where he has full opportunity of proclaiming the Saviour to his brethren.

"One of the chief places," writes Mr. Handler, "where I meet with Jews and am able to converse with them, is the office of a Jew with whom I have long been acquainted. Of late I have had several interesting discussions there, one of which may deserve particular notice. The conference with respect to the state of Turkey gave occasion to one Jew present to remark, that the Mohammedans have, on the whole, been more tolerant towards those of other creeds in general, and to Jews in particular, than the Christians. The others approved of this sentiment, and the cruelties of Christians in former ages against Jews were eagerly dwelt upon. It was with difficulty that I could get in a word. One Jew remarked that the only difference between Christians and Mohammedans was, that the former, in persecuting other religions, acted on the prompting of their own wicked passions, and quite contrary to the precepts of their religion; while the latter, if they are liberal, are so, either from the good-natured disposition of some pasha or commander, or from fear of European powers, but that their religion is one which encourages persecution, and even enjoins the extermination of those who do not acknowledge Mohammed as the true prophet. Other Jews present were disposed to contradict him, and I was able to join in the conversation and explain the principles of true Christianity."

JERUSALEM.

Since the commencement of the present calamitous war, our missionaries have noticed a change in the condition of the Jews here. They have had to suffer a great deal from the Moslems, who annoy them whenever they can, beat them, and have even caused some of them to be punished by the local authorities on false accusations of having cursed Mohammed. One of our Scripture readers remarks that the persecution they suffer has made them more gentle towards him, and more ready to hear him. He thinks, however, that this change of conduct is to be attributed, partly at least, to the supposition that he can give them political news, which they are exceedingly anxious to hear. But be the cause what it may, it is certain that our agents generally have lately had many precious opportunities of telling the glorious old story, which is yet ever new, of a Father's mercy and a Saviour's

love. The discussion of a recent telegram often opens the way for conversation of a graver kind, and enables our missionaries to turn the attention of the Jews to the necessity of repentance for sin, regeneration and pardon through our Lord Jesus Christ.

AMSTERDAM.

The Rev. A. C. Adler gives the following account of—

Jewish fanaticism repressed and rebuked by Jews.

“Mr. Bloch, who had come over from Rotterdam for the feast-days, recently accompanied me in visiting some Jews in the afternoon. Towards the evening, Mr. Bloch walked through the Jewish quarter, looking out for opportunities of speaking a word for Jesus or distribute a tract. He found a little knot of Jews ready to listen, and when he left them they were offered a tract, all and every one of them. Some of the group accepted copies of the little book, some refused. Mr. Bloch turned round to proceed to his lodging. He had scarcely gone a few steps, when a stone of some size, it seems, was hurled at him. It did not, fortunately enough, hurt him in the least, for it just hit the brim of his hat, by which the blow was parried. Before Mr. Bloch could speak a word, he saw one of the Jews rushing from the group which had just been addressed. A little further on the youthful fanatic stood with uplifted arm ready, it appears, to try a second stone; yet the arm was seized by nobody else than the Jews themselves, who also gave the young offender a more tangible lesson, while Mr. Bloch proceeded on his way unhurt and unmolested.”

ITALY.

Some of our readers are aware that the head of the Italian Mission, the Rev. S. B. Burtchaell, is at present in temporary charge of Christ Church, Jerusalem. The colporteur, however, continues his labours as usual, and corresponds with Mr. Burtchaell, from whom he receives instructions as to his work. He recently visited many of the towns of Italy where Jews reside, and we select the following account from his journal of his visit to A——:

“I found here,” he says, “but two professedly Jewish families, though I had been informed that there was a considerable number. The explanation I found to be that very many had become Roman Catholics. One Jew whom I visited received me well. I spoke to him of the atonement made for sin by the Messiah, and showed him that He is the true ‘Kippur,’ (or Atonement.) He replied, ‘We do not interest ourselves in these things; we now go on with the march of progress, and must mind our business and heed nothing.’ After some persuasion, however, he bought a tract, and then hurriedly took his leave.

“Another Jew, to whom I spoke at length of the prophecies regarding the Saviour, seemed anxious to avoid all discussion, and said, ‘To enter into

these questions we must have learned men, and I must attend to my engagements.' I endeavoured to reach his heart, but he became increasingly indisposed to listen to me, and said, 'I must now go to business.' With some difficulty I persuaded him to buy a copy of the 'Old Paths.'"

MISCELLANEOUS ITEMS.

THE JEWISH YEAR.—The Jewish festivals, which began on Saturday, September 8th, did not cause so much interference with business as in some years. Saturday was the New Year, a holy convocation, but it coincides with the ordinary Sabbath. The "Day of Atonement" fell on Monday, the 17th, but all the other sacred days, the "Feast of Tabernacles" on the 22nd, the festival of the 8th day of "Solemn Assembly" on the 29th, and the "Rejoicing of the Law" on the 30th, will be this year on Saturday or Sunday. The civil year which begins to-day with the first day of the 7th month, is A.M. 5638. It is the 14th year of the 297th lunar cycle, and, therefore, it will be a leap-year of 385 days, 55 weeks, or 13 months. The Jewish year is commonly composed of 12 lunar months, consisting of 29 or 30 days each, and is adapted from time to time to the course of the solar year by the use, not of intercalary days, as in the Gregorian calendar, but by the more ancient device of intercalary months. The difference between a year measured by the waxing and waning of 12 moons, and a year measured by the earth accomplishing her path round the sun, being about 11 days, there are in 19 years seven occasions on which the lunar year must be lengthened by an embolismic month, to prevent the festivals shifting to inappropriate seasons of the year, as Ramadan among Moslems goes the round of springtide, summer, &c. The intercalary month is added in the 3rd, 6th, 8th, 11th, 14th, 17th, and 19th years of the Metonic cycle; and always consists of 29 days. Formerly it was left to the Sanhedrim to fix the year in which the intercalary month should be inserted, just as in ancient Rome the like duty fell to a college of priests, who abused their discretion for electioneering purposes. The Sanhedrim were guided by no rule, but if they saw the harvest behindhand, so that the people would not be able to bring their sheaf offering, or the cattle weak, they ordered the year to be leap-year. But under the persecution of the Emperor Constantine, who caused the Jewish houses of learning to be closed, and permitted no Sanhedrim to assemble, the need was felt of a calendar based upon rules. Hillel the Second, of Tiberias, fixed the calendar, and Scaliger says there is nothing more perfect than the Jewish calendar. Hillel was doubtless indebted in great part to Gentiles for devising a system which has worked well up to the present day, and particularly to Meton, the inventor of the Metonic cycle; but that the rabbis had themselves attained a high degree of astronomical skill appears from the Mishna, which describes a kind of orrery used by Rabbi Gamaliel more than 1500 years before the re-discovery of the machine in this country.

ASSOCIATION NOTICES.

North-Eastern District.—The address of the Rev. E. C. Dawson, Association Secretary for this District, is—Lansdowne House, Harrogate.

RECENT INTELLIGENCE.

Warsaw.—Rev. H. Hartmann resigned, from October 18.

Liverpool.—Mr. P. J. Warschawski removed to London October 2, to labour in connexion with the Metropolitan division of the Home Mission.

APPOINTMENTS.

Mr. E. Bassin and Mr. J. Pick, late students in the Hebrew Missionary College, have been appointed Assistant Missionaries, the former in connexion with the Metropolitan division of the Home Mission, under the Rev. Dr. Roberts; and the latter in connexion with the Frankfort Mission, under the Rev. D. A. Heffer, and to reside at Strasbourg.

BAPTISMS.

On Sunday Evening, October 7, seven adult members of the house of Israel were baptized by the Rev. H. A. Stern, at the Episcopal Jews' Chapel, Palestine Place, Bethnal Green.

ANNIVERSARIES OF AUXILIARY ASSOCIATIONS, &c.

SOUTH-WESTERN DISTRICT.

Secretary.—Rev. C. B. CARLON, 14, Lansdown-place, Clifton, Bristol.

Date.	Place.	Incumbent or Chairman.	Preachers and Speakers.	Serm. or Meet.	Collec- tions.
1877.	SOMERSETSHIRE.				<i>£ s. d.</i>
Sept. 16	Charlyncb	Rev. T. N. Irwin ..	Secretary	SS	5 11 0
	Spaxton	Rev. A. J. Bowen ..	Rev. J. Mackie	SS	5 10 1
23	Fylton	Rev. J. Mackie.....	Secretary	S	0 7 0
30	Pilton, Shepton Mallet ..	Rev. Preb. Gray....	Do.....	SS	2 15 10

NORTH-MIDLAND DISTRICT.

Secretary.—Rev. C. S. PAINTER, Fir-cottage, Derby.

Date.	Place.	Incumbent or Chairman.	Preachers and Speakers.	Serm. or Meet.	Collec- tions.
1877.	DERBYSHIRE.				<i>£ s. d.</i>
Sept. 9	Matlock, Bath	Rev. B. Latham	Rev. Gerard Smith	SS	10 15 7
	Scarthin	Do.....	Do.....	S	7 5 3
30	Ockbrook	Rev. L. Lewis.....	Secretary	SS	1 14 6
	Borrowash	Do.....	Do.....	S	
	LEICESTERSHIRE.				
2	Sheepy Magna.....	Rev. J. Harris.....	Secretary.....	S	5 14 8
	Ratcliffe-Caley	Do.....	Do.....	S	0 15 0
9	Measham	Rev. J. Hewetson ..	Rev. J. F. Rowe.....	SS	4 12 10
	LINCOLNSHIRE.				
16	Wainfleet, St. Mary's	Rev. D. Matthew ..	Secretary	S	4 1 6
	Do., All Saints'	Rev. D. Winstone..	Do.....	S	4 19 6
	STAFFORDSHIRE.				
9	Newcastle, St. George's ..	Rev. B. Ward	Rev. B. Ward.....	SS	6 15 6
	Fenton	Rev. W. H. Hepworth	Rev. J. White.....	S	1 10 0
23	Hanford	Rev. Spencer Comp- ton	Secretary	SS	1 9 0

SOUTH-EASTERN DISTRICT.

Secretary.—Rev. J. B. BARRACLOUGH, Felkirk-house, Heathfield-road, Croydon.

Date.	Place.	Incumbent or Chairman.	Preachers and Speakers.	Serm. or Meet.	Collections.
1877.	HAMPSHIRE.				<i>£ s. d.</i>
Sept. 9	Odiham	Rev. T. G. Clarke ..	Rev. T. G. Clarke	SS	9 18 6
	KENT.				
2	Crooken Hill.....	Rev. C. J. Collier ..	Secretary	SS	2 18 0

NORTH-EASTERN DISTRICT.

Secretary.—Rev. E. C. DAWSON, Lansdowne-house, Harrogate.

Date.	Place.	Incumbent or Chairman.	Preachers and Speakers.	Serm. or Meet.	Collections.
1877.	YORKSHIRE.				<i>£ s. d.</i>
Sept. 2	Normanton	Rev. M. Lane	Secretary	S	2 8 9
	Wakefield, St. John's ..	Rev. J. Nursey	Do.....	S	1 12 6
3	Heckmondwike	Rev. G. M. Webb	Do.....	M	0 16 6
23	York, St. Paul's	Rev. T. J. Clarke ..	Rev. C. J. Goodhart	S	20 1 6
	Do., St. Michael-le-Belfrey	Rev. C. Rose	Secretary	S	8 6 8
	Do., St. Martin's	Rev. T. Richardson ..	Rev. J. B. Ferris.....	S	1 12 9
	Do., Heworth	Rev. C. Storm	Rev. E. J. Turckheim	S	6 11 5
	Do., St. Cuthbert's	Rev. A. R. Faussett ..	Rev. J. E. Sampson	S	3 7 6
	Do., Holy Trinity, Micklegate	Rev. J. Metcalfe.....	Secretary	S	1 13 6
	Do., St. Thomas'	Rev. J. E. Sampson ..	Rev. C. J. Goodhart	S	9 12 3
24	Do.....	Rev. C. Rose and Dr. Shann ..	Revs. C. J. Goodhart, J. C. S. Kroenig, and Secretary	MM	21 7 9
	Tosside.....	Rev. J. Ellerbeck	Secretary	S	4 3 0
	Do. (Address to children)	Do.....	Do.....	S	0 17 9
30	Burnridge	Do.....	Do.....	S	

NORTH-WESTERN DISTRICT.

Secretary.—Rev. C. GODFREY ASHWIN, 31, Heywood-street, Cheetham, Manchester.

Date.	Place.	Incumbent or Chairman.	Preachers and Speakers.	Serm. or Meet.	Collections.
1877.	CHESHIRE.				<i>£ s. d.</i>
July 8	Tushingham.....	Rev. C. White	Secretary	SS	5 12 3
28	Middlewich	Rev. H. Goodwin	Rev. H. B. Prescott	SS	10 6 1
Aug. 26	Claughton	Rt. Rev. Bp. Alford ..	Revs. Canon Robson and F. Smith ..	SS	31 2 8
	LANCASHIRE.				
July 8	Liverpool, St. Andrew's ..	Rev. W. Lefroy	Rev. W. Lefroy	S	No ret.
16	Kusholms	Rev. H. Veness	Rev. M. Wolkenberg	SS	13 14 1
22	East Crompton	Rev. J. Meredith	Rev. J. Meredith and Secretary.....	SS	3 0 0
Aug. 12	Holton, St. George's	Rev. N. Jones .....	.....	SS	15 7 6
19	Liverpool, St. Silas's, Toxteth Park	Rev. H. Woodward	Rev. H. Woodward	SS	22 14 0
26	Bootle, St. John's	Rev. R. W. Bardsley ..	.....	S	No ret.
	Poulton-le-Fylde	Rev. W. Richardson ..	Rev. G. T. Braine	SS	6 12 5
	Blackburn, St. John's	Rev. J. Baker	Rev. W. Richardson	S	9 14 9
	Do., St. James'	Rev. J. Whaley	Do.....	S	2 12 5
	NORTH WALES.				
6	Rhyl	Ven. Archd. Morgan ..	Rev. M. Wolkenberg	S	None.
9	Do.....	Do.....	Do.....	S	1 10 0
	WESTMORELAND.				
June 10	Appleby	Venerable Archd. boutflower	Venerable Archdeacon Boutflower ..	SS	3 18 9
18	Do.....	Do.....	Rev. H. A. Stern	M	2 10 7
July 19	Kendal, Parish Church ..	Ven. Archd. Cooper ..	Revs. M. Wolkenberg, W. Lowthian, and G. T. Braine	SS	13 13 7
	Do., St. Thomas'	Rev. H. Monsarrat ..	Revs. H. Monsarrat and G. T. Braine	SS	5 12 2
	Do., St. George's	Rev. G. Crewdson	Revs. T. Langbridge and M. Wolkenberg	SS	9 8 11
	Levens	Rev. A. J. Smith	Rev. T. Snow	SS	No ret.
26	Kendal	Ven. Archd. Cooper ..	Revs. M. Wolkenberg and G. T. Braine	M	3 9 3

CONTRIBUTIONS RECEIVED AT THE SOCIETY'S HOUSE, From September 19th to October 18th, 1877, inclusive.

*. * All Remittances should be made payable to Mr. B. BRADLEY, the Society's Accountant, Bankers' Drafts, or Money Orders on the General Post Office, to be crossed Messrs. WILLIAMS, DEACON AND CO.

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Bibury, by Rev. G. W. H. Knight Bruce	1	7	10
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Cheltenham, by Miss Cumming	158	5	10
Clevedon, by Miss A. M. Brooks ...	25	1	0
Coonoor, Madras, by Miss Malpas ...	19	13	9
Derby and Derbyshire, Osmaston br., by Rev. W. G. Vernon	10	18	8
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Dorchester, by G. Curme, Esq.	20	0	0
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Halifax, by B. W. Jackson, Esq. ...	13	0	6
Ilfracombe, St. James', by Rev. T. H. Watson	0	10	0
Ireland, by R. Collins, Esq.	100	0	0
Isleworth, by Miss Neale	1	8	6
Kendal, Burneside br., by Rev. W. Jones, for Clock Fund, Jerusalem	1	1	0
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Liverpool, by Walter Roughton, Esq.	42	3	8
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Middlewich, by Rev. B. B. Prescott	11	7	9

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West Pelton, by Rev. J. Mathwin ...	1	4	0
Windsor and Eton Ladies', by Mrs. Bird	2	10	0
Woodbridge, by Rev. Ellis Walford	21	0	0
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THE JEWISH RECORDS

OF THE

London Society for Promoting Christianity amongst the Jews.

NOVEMBER, 1877.

A MISSIONARY JOURNEY IN AUSTRIA.

MR. ZUCKERTORT, of Posen, has recently paid a missionary visit to various towns in Austria, in company with Mr. Bahri, of Vienna. Our readers will observe with pain how much of theoretical and practical infidelity is increasingly found among the Jews. This renders missionary work among them very difficult and discouraging. Let us be much in prayer for Israel, and for those who are seeking to guide them into "the way of peace." The account we give is from the pen of Mr. Zuckertort.

Though for the first time in this country, I saw at once both in O—, and also in other places, that the Jews are here not so numerous by far as in Galicia, where I was last year. They are here of quite different opinions, and the sect commonly called Chassidic is not to be found. Very many are indifferent in matters of faith. They are unbelievers, and although in some places they try to save the appearance of orthodoxy, it is but pretence, as the Jews acknowledged. It was an unfavourable circumstance that our arrival in O—, and nearly in all other towns, happened simultaneously with the yearly fairs which followed us from place to place. The streets were so crowded that we could hardly pass them, and Jews and Christians were very busy.

Mr. Bahri and myself visited five places: I went then alone to a sixth in the neighbourhood of the Prussian frontier. Besides, I made excursions from a Prussian village to two other places.

VISITS TO THE JEWISH CAFES.

We remained six days in this place, which contains about 1400 or 1500 Jews. Our work was confined to conversations with Jews in their shops and in the cafés. I

may mention that I shrink from sitting in these cafés for three or four hours successively, for the sake of finding an opportunity of meeting Jews, especially as billiard and card gambling are going on usually in these places. Therefore, this work rested with Mr. Bahri.

NO CARE FOR THE MESSIAH.

Had a lengthened intercourse with a Jew and his wife, to whom I preached the truth that Jesus Christ came in the world to save the sinners. To my question if he believed the promises of a Messiah, he replied that he did not care for it at all, that the main point for every man was to provide for his family and not to cheat anybody in business. I told him that a man had to do this for his own support, for his family would starve if he would not work for them; or cheat his customers, as they would abandon him. I continued, that man had special duties towards God, the Holy and Just, who hates sin, and in whose sight shall no man living be justified. I propounded shortly the saving truth contained in the Holy Scripture, and showed him, that Jesus of Nazareth is the promised Messiah, who gave Himself up, as a sacrifice for the sins of men,

that whoever believes in Him and proves his faith by the course of his life, shall find forgiveness of sins and the life everlasting. He shook his head as in disagreement, but after I had bought something from him, we parted in friendly terms. I visited him later on with Mr. Bahri, and we discoursed again on these points, but he did not give a definite answer. When I went again by myself to him, and joined him and his wife in conversation, she stated that charity was the main point, and quite sufficient for man, even in his position towards God. I tried to give her a clear explanation of the charity of most men, and I reminded her of Deuteronomy vi. 5, "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might," a commandment which the Jews repeat daily in their morning prayer. I asked her how this commandment was fulfilled, and whether any man could say that he did ever fulfil it. I continued in this way, and put before her the love of God to us, which He has bestowed upon us through Jesus Christ, the Redeemer and Saviour. The wife, though modest, seemed to be less sensible than her husband. Shortly before my departure, I went there again, and offered a tract to the man in presence of his wife; but he declined it, adding as an excuse, that he had no time to read.

VISIT TO P—.

Our missionaries stayed here nearly seven days. By the grace of the Lord they found a little more work here than in the previous place. Immediately after their arrival, they went out and met in the neighbourhood of the synagogue an old Jew, whom they accosted at once. To their questions he gave information about everything in connection with the Jewish congregation, and then showed them the synagogue. They heard from him that there were about 400 Jewish families—1800 to 2000 individuals—and that the prayers were said in the synagogue according to the old rite.

CONVERSATIONS WITH SEVERAL JEWS.

Whilst Mr. Bahri tried to meet the Jews, in cafés, I went in the evening in the restaurant of our hotel and made there the acquaintance of several Jews, with whom I had long discussions on our message.

My first acquaintance was a very well educated Israelite, who neither by speech nor manners betrayed his origin. In the beginning I was very cautious about it, but I made out soon that he was a son of Israel. I spoke then with him of the old dispute between Jews and Christians about the Messiah. I showed him out of Moses and the prophets, that the Messiah appeared in the person of Jesus of Nazareth before the destruction of the second temple, and that the Jews shall be converted at last to Him, whom their fathers have pierced. Remaining alone in the room, we continued quietly our conversation up to ten o'clock. He parted very friendly from me. Some other Jews who had left the room before, showed themselves quite indifferent. When I came in there on the next evening for supper, I met again the just mentioned Israelite, and he invited me to take my seat next to his. I began a religious discourse, which was listened to by some other Jews present much more attentively than on the evening before. I may add, that the Jews were very busy during daytime on account of the fair. Therefore, I took gladly the opportunity to meet them in the evening hours. They all became more friendly, and I conversed with them again on the following evening about our message. Unfortunately, I caught a bad cold, and could not leave my room for the next two days. This compelled us to prolong our stay in the place. Mr. Bahri spent the last evening in the restaurant of our hotel, and he likewise found the opportunity to talk with Jews on our message. Mr. Bahri brought up into our room a Jew, who had offered him some goods in the hall of the hotel. We explained to him thoroughly the saving truth, and proved it from the Holy Scriptures, as he understood a little Hebrew.

VISIT TO B—.

We remained not quite twelve days in this place, which contains about 1500 Jewish families. We found on our first walk, immediately after our arrival, the market-place covered with booths and innumerable boxes and chests. The population devoted all their time in the first days to the business of the fair. Therefore, we decided to stop in the place a few days longer than we had intended first, in hopes that then we should meet easier the Jews, as they would be less busy. We had, however, not as much work as we wished, and we were restricted to conversations with

single individuals. Mr. Bahri frequented cafés. I accosted the Jews in their shops, and preached the Gospel to them; but I met with great indifference.

“FEW JEWS BELIEVE NOWADAYS IN A MESSIAH.”

The day was exceptionally warm, so I ordered my coffee outside the café to avoid the crowd in the rooms. After some time, I was glad to see three Jews approach and take their seats next to me. A conversation began about the war. I told them that the events in the East should interest them especially, for they expected, as I knew from the Bible, to return to the promised country. They answered, that but few believed nowadays in these things. I replied, “According to my knowledge, the Jews say daily in their creed that they expect the arrival of the Messiah, and that they hope He will bring them back in their country.” They looked amazed and said, “You must be a foreigner.” I told them I was from Germany. “May I ask where do you live there?” asked one of them. “I shall not conceal my abode,” I replied, “but you may allow me first to make a remark. People say that Israelites are inquisitive, and I found this observation confirmed on many previous occasions, and now again. About half-an-hour ago I wanted some information about the traffic of the omnibuses, and asked a policeman about it; he likewise remarked that he thought I was a foreigner, but he was satisfied with the answer that I was from Germany, and he did not ask any more questions.” The Jews smiled at this reply, and I directed the conversation back to its starting point. They said, that few Jews believed nowadays in a Messiah, and in their return to the promised country, that many Christians did not believe in the Christian dogmas. “It is but too true,” I replied, “that many Christians do not believe in Christ, but I belong to the Evangelical Christians, who read earnestly the Holy Scriptures of the Old and New Testament, and who believe in Christ as the Saviour of all men. We believe also, because it is stated in the Holy Writ, that the Jews will ultimately be persuaded that this Jesus is also their Messiah and Saviour, and that they will get forgiveness of sins through faith in Him.” When I went on to show that the sacrifices of the Old Testament were but patterns of the sacrificial death of Christ, they perceived my calling. Notwithstanding, they re-

mained friendly. I told them the hotel where I stayed, and invited them to visit me if their time should permit it; but they did not come. I may mention that we found here a dear Christian family, in whose house we spent some pleasant and edifying evenings. It was with the American Missionary Schaufler, and his aged father, who was a long time ago missionary of our Society in Constantinople, and now, being over 80 years old, lives with his son. They treated us very kindly, and the son furnished us with some information about the place.

VISIT TO L—.

The Jewish congregation here was considerably larger in times past, and the study of the Talmud was cultivated there in a kind of academy, where Jewish youths came from far and near to listen to a learned rabbi. All this is past. There are now about 1000 Jews, who pretend to be orthodox. Our agents remained here five days, and found more work than in the previous place.

A REFORMED JEW'S OPINION OF CHRIST.

I had spent nearly all the Austrian money which I had taken with me, so I was pleased to learn that I could get Austrian money for Prussian from a Jewish broker at the quotation of the day. Mr. Bahri inquired for it, and the broker asked us to visit him in his private residence. We accepted gladly his kind invitation. He and his wife received us very hospitably. He is a reformed Jew, but not an unbeliever, and expressed great reverence for Christ. He acknowledged likewise the Reformation as a great benefit to the Jews, as their position improved steadily since. Such opinions are expressed frequently by Jews; but this man admitted special influence of God in all that, which reformed Jews rarely do. We showed him the merits of Christ in other points, that He is the true Messiah, the Light of the Gentiles, and the Saviour of all men, for He has given up Himself for the sins of all, and has reconciled them with God. We proved that the Christian religion is the continuation of true biblical Judaism, as all the prophets have prophesied of Christ. The propagation of Christianity in the first centuries was discussed likewise; a subject

which interested specially the wife, who was present during our conversation. He accepted thankfully some tracts. I may mention the remarks which he made on the orthodoxy of the Jews in the place. He said, "Our orthodoxy is but pretence, should you talk with 100 Jews, they all will call themselves orthodox; but ninety of them will smoke in their rooms on Sabbath, or write and do many things which ought not to be done on Sabbath according to the Mosaj law. Hardly ten are really orthodox."

We visited also another family, whose acquaintance Mr. Bahri had made in a bathing place, and were received kindly. We discussed our message with the husband and his wife, and gave them some tracts. We spoke on religious matters with other Jews in front of their shops, and they were also not unfriendly.

VISIT TO W—.

They stopped three days in this place, which contains about 250 Jews. They did not find here as much to do as in the previous place, and were grieved that the first day passed without their meeting any Jews.

We were not more successful in the beginning of the next day. In the afternoon, whilst passing by a garden, I proposed to Mr Bahri to enter it and see if we should find there any Jews, which expectation proved vain. After some time I went away, having arranged with Mr. Bahri to meet him later on. I walked about in painful thoughts, and went home at last. Hardly had I arrived there, when Mr. Bahri came in and informed me that immediately after my departure two Jews entered, with whom he got into conversation. We had decided to visit the Jewish teacher on the next day. Therefore, Mr. Bahri leaving the garden asked them about his abode. Just then a man appeared with a number of children; he was pointed out as the teacher. Mr. Bahri accosted him at once. He promised to visit us after supper, and kept his word. Whilst we were still at our supper, he came in and took his seat next to ours. On account of the crowd in the supper-room, we asked him in our private room. There we discussed with him the saving truths of the Gospel. He, rather astonished, asked us if we aimed especially at his conversion. We assured him that we discuss with all Jews about the same what we had discussed with him,

as we wish the salvation of all of them, but that our own skill did not suffice to convert, if the Lord did not open the hearts of men to whom we addressed our message. We gave him several papers, which he accepted thankfully. On the next morning we rose early, and having finished the packing, we thanked the Lord in prayer for the protection which He had granted us in the time where we had been together, and we besought His blessing on the little which we had done. We drove to the railway station, and took leave there from each other. Mr. Bahri started directly for his home, whilst I stopped five hours at the station, seeking the opportunity to speak with Jews. Fortunately, I did not spend the time in vain. For while there many Jews in succession came to the railway station. I accosted every one of them, and directed them to the Messiah, who came before the destruction of the second temple, and suffered for our sins.

VISIT TO O—.

Though Mr. Zuckertort had no passport with him, he ventured to visit this place by himself, thinking he could but be turned out, which he might endure, being already on the way home and in the neighbourhood of the Prussian frontier. O— is a manufacturing town, containing many iron-works, and inhabited by about 300 Jews. The same number of Jews live scattered about in the neighbouring villages. He staid two days in the place itself, and had short discussions with a Jew. On the Saturday he accosted several Jews, but they parted immediately on perceiving his purpose. On Sunday afternoon he went into a village, but did not see any Jews there. Roads and streets were crowded with Christians, who kept the Sunday in their own way. Many of them were the worse for liquor, and staggered about, so that he had to take care not to be thrown down in approaching them. A pitiful spectacle, and terrible in its influence on the Jews.

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A
MONTHLY REGISTER OF THE
LONDON SOCIETY
FOR PROMOTING CHRISTIANITY AMONGST
THE JEWS.

CONTENTS.

	PAGE
The Regeneration of Palestine	289
Conversion and Baptism of a Young Jewess.....	294
Extract from a Sermon recently preached before the University of Oxford, by the Rev. Dr. Gifford.....	297
Jews raising their Hat to the "Host".....	298
Interesting Donation	299
Correspondence	300
Jerusalem and Gethsemane	302
Summary of Missionary Intelligence.....	304
Recent Intelligence	309
Anniversaries of Auxiliary Associations	309
Contributions to the London Society.....	312

Title and Index to the Volume.

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THE
JEWISH INTELLIGENCE:
A
MONTHLY REGISTER

OF THE

London Society for Promoting Christianity amongst the Jews.

DECEMBER, 1877.

THE REGENERATION OF PALESTINE.*

SPEAKING as an English Jew, I venture to express a doubt whether the Hebrews of England, France, Germany, America, or even those of Russia, would look with favour upon a project for the universal emigration of our people to the Promised Land, though every day the Israelites spread abroad among the nations pray for the restoration of Zion and a speedy return to the land of their fathers. For throughout the civilized world, wherever the wandering nation has made a settlement, its members have earned the respect of those among whom they have dwelt and wrought. "A Jew, looking around him, say in England, and contemplating the position which his brethren in faith have attained, feels a natural pride. In the senate, at the bar, in literature, in art, Jews have taken places in the foremost rank, and I do not think they would be disposed to depart from their high places to be magnates in Jerusalem, however sincerely they may pray for the restoration. Modern enlightenment and intellectual progress have not been lost upon the Semitic tribes in their western wanderings and settlements, and among other things they have learned that religious aspirations must bow down somewhat to the influences of the times. This may be a dangerous statement for a Jewish writer to make of his people, but the time

* The above article is reprinted from "The Gentleman's Magazine," and purports to be from the pen of Adolphus Rosenberg.

has come when it may be well for us to look straight in the face such facts as these.

Nevertheless, the Jewish inhabitants in Palestine are very numerous, and in Jerusalem alone there are, I believe, about ten thousand. Of these but a small portion are indigenous, the great majority being immigrants from Poland and Eastern Germany. Polish Jews are the most orthodox of the scattered tribes. From their youth they study Hebrew literature and theology, and in Poland at the present day are to be found the most accomplished Hebrew *savans*. If these men could set down the results of their study and their learning in an intelligible language, there would be a new literature which would outrival the work of the lamented Emanuel Deutsch. Trained from infancy to look upon Jerusalem as the goal of earthly happiness, they gladly avail themselves of any opportunity of removing from their native towns with their wives and families to the Holy City. The influence upon them of the place and its tradition and associations is to intensify the religious feeling with them. They repair to the synagogue three or four times daily, and spend the rest of their time in the study of the Talmud and kindred works. There are others who fly to Palestine to elude the conscription, and others again to escape the necessity of maintaining their wives and families, whom they do not take with them to the Promised Land. The result of the building up of the Jewish population by these processes is not happy, and Palestine has fallen to a considerable depth in the social scale. Of late, it must be acknowledged, to the credit of our people there, that the Jewish inhabitants generally have strenuously exerted themselves to remove the stigma that has fallen upon them, by engaging to some extent in manufacture, by tilling the soil, and by cultivating various other branches of industry. But the poverty of the mass of the population has crippled their endeavours to raise themselves out of their abject condition.

For a long time past the Jews everywhere have been sending sums of money to be distributed among the poor of the Holy Land, and as the major portion of the population have fallen under the denomination of paupers, most of them have been in the regular receipt of the charity thus provided. The natural result has followed. The prospect of a life of idleness and freedom has attracted to the old country large numbers of Jews who, under the pretence of coming to Jerusalem to be buried in holy ground, have swelled the ranks of the idle and indigent objects of charity. Children have grown up to look to the portion of relief sent from abroad as their own by

legal right, and the pauper community has flourished in its miserable way under this demoralising system of dependence. For awhile this went on without exciting criticism, but presently it began to be said, in this country and elsewhere, that the Jews of Palestine cared not to labour so long as the means of living was provided for them. The charge, of course, was only partially true. At the present moment I believe the majority of the Jews in Palestine are extremely desirous of earning an independent livelihood, and many of my co-religionists in this country and elsewhere have too rashly accused the whole Hebrew population of Palestine of having fallen into a state of pauperised and contented idleness.

The mistake of the Jewish friends of Palestine in this country has been that the aid they have rendered to their brethren in the East has taken too exclusively the shape of occasional alms as a means of temporary relief. Charity was needed, but this was the worst form that charity could take. It remained for Sir Moses Montefiore to indicate the right form of help. For many years this venerable champion of the Jewish race has made frequent journeys to the East, sometimes to relieve his co-religionists from the intolerant persecutions of the Turks, and sometimes to devise means for the improvement of the social condition of the people. He has built houses, arranged gardens, and done his utmost to direct the energies of the people to the development of trade, agriculture, and general industry. He has devoted a large portion of his princely income to his work; but single-handed he could not do much towards the realization of the great ends he had in view. In one direction he has done much. He has spread abroad a knowledge of the fact that the only way in which the Jews of Palestine can rise out of their present condition of social degradation is by labour. This, he saw, must be the basis; but until last year no definite scheme had been projected for the sound and permanent regeneration of the Holy Land.

For many years Sir Moses Montefiore had occupied the position of President of the Board of Deputies of British Jews, an association for the protection and promotion of the interests of Jews at home and abroad. In January, 1875, being then in the ninety-first year of his age, the venerable baronet tendered his resignation as President of that Board, and the resignation was with much hesitation and regret necessarily accepted. The deputies then proceeded to consider how the Jews might fitly express their sense of the great services of Sir Moses Montefiore to the Hebrew people everywhere, and indeed to humanity. A testimonial was resolved upon, and when the worthy

baronet was consulted as to the form which this mark of appreciation should take, he told them they could not please him better than by organising some scheme for improving the condition of the Jews in the Holy Land generally, and in Jerusalem in particular. Thus the testimonial to Sir Moses Montefiore assumed the form of a great scheme to promote the raising up of a fallen land, and the rescue of a wretched, and to a large extent degenerate, population. The suggestion of this good old man was that the funds raised in his honour should be devoted to the encouragement of agriculture and other mechanical employments, and he specially asked that no part of the money should be expended in alms.

Then arose the cry of the sceptics. People who had helped for years past to maintain the Jerusalemites in "sweet idleness" averred that they were a good-for-nothing set of vagabonds, who, under pretence of doing honour to certain religious aspirations, subsisted upon the fat of the land which their generous brethren provided. The inconsistency of first transmitting the means for the support of the Jerusalem Jews, and then condemning the wretched people for accepting them, did not strike many philanthropic Israelites, and the result was that the Sir Moses Montefiore Testimonial Fund did not at first meet with the success which was hoped for. Even now, when the project has been before the Jews for nearly a year and half, not quite £11,000 has been contributed from all sources. A prominent and benevolent member of the Anglo-Jewish community paid a visit to the Holy Land extending over three weeks, and on the strength of the information afforded to him during that brief period he published a report confirming the sinister rumours affecting the ability and desire of the Jerusalemites to work for their livelihood. Long previous to this Sir Moses Montefiore had, in answer to a number of questions put to the chiefs of the most important Palestinian congregations, received information that the Jews would be eager and willing to commence any kind of remunerative labour rather than live on charity, but that they were debarred from giving practical form to their wishes by the want of means. Ten or eleven thousand, or even twenty thousand pounds, is a small sum with which to commence a task whose aim is to effect the regeneration of a country the inhabitants of which are almost demoralised. Bearing in mind the veneration in which Sir Moses Montefiore is held by the Jews at large, and the admiration felt for his noble work by the community in general, it was expected that, without considering the purpose to which the fund collected was to be devoted,

£150,000 or £200,000, the sum required at the outset, would have been immediately subscribed. But the rumours that gained currency as to the unwillingness of the Jewish inhabitants to work, and the report of the tourist which partly substantiated them, had an unfortunate effect upon a really promising scheme.

It was at this juncture that Sir Moses Montefiore, then nearly ninety-two years old, determined once more to visit his beloved city, and he travelled to the Holy Land in the company of trusty companions, of whom one was the able and learned orientalist Dr. Loewe. The result of that journey is now before the Jewish community in the form of a narrative by the doughty baronet, with which is embodied a valuable and truthful report of the actual condition and character of the Jews of Jerusalem, by Dr. Loewe. From this it appears that the libelled people are not only physically able to work, but desirous, nay, painfully eager, to commence operations without delay. It also bears testimony to their skill and aptitude in various manufactures.

In his narrative Sir Moses says that the Jews of Jerusalem "are more industrious than many men even in Europe, otherwise none of them would remain alive; but when the work does not sufficiently pay, when there is no market for the produce of the land, when famine and cholera and other misfortunes befall the inhabitants, we Israelites, unto whom God revealed Himself on Mount Sinai, more than any other nation, must step forward to render them help and raise them from their state of distress." The worthy baronet suggests that houses with modern improvements, colleges, and public schools should be erected in and out of the Holy City; and in order that the tenants may acquire a taste for agricultural pursuits, Sir Moses suggests that each home shall be provided with plots of ground, in which olive trees, vines, and ordinary vegetables should be cultivated. With reference to the health of Jerusalem, Sir Moses observes in the course of his narrative, "I had some conversation on the subject of general drainage in Jerusalem with a gentleman of authority; he told me that all the refuse of the city is now carried into the pool of Bethesda, which, strange to say, I was informed, is close to the house intended for the barracks, and the soldiers living there appear not to experience the least inconvenience on account of its vicinity. If arrangements could be made to clear that pool entirely, to admit pure water only, and to dig special pools for the purpose of conducting there the city drains, Jerusalem might become free from any threatening epidemic. All the doctors in

Jerusalem assured me that the Holy City might be reckoned, on account of the purity of its atmosphere, one of the healthiest of places."

CONVERSION AND BAPTISM OF A YOUNG JEWESS.

COMMUNICATED BY MR. J. SKOLKOWSKI.

BERTHA is a native of Russia. Her parents being orthodox Jews, brought her up strictly to observe all the ordinances of the Mosaic and oral law. When she was sixteen, she took a situation as housemaid in the family of a Jewish physician, who paid but little attention to religion. At first Bertha was much concerned at the neglect of the religious rites and ceremonies, in which, as a servant of the family, she participated. In time, however, she began to think that as her parents were illiterate people, they clung to the observance of the old ordinances merely from custom and education, while her master, having the reputation for great learning, must be right. She gradually relaxed in her religious observances, in which she was confirmed by her brother, who, though younger than his sister, was maintaining himself as messenger at a railway station, which admitted him into many Jewish and Christian houses; and he frequently related to his sister the observations he had made, that many educated Jews who are considered upright and sincere have discontinued observing almost all the Jewish rites. This neglect of her religious duties did not end in indifference; on the contrary, she was sometimes very unhappy on this account, her chief anxiety being that she could not do anything to secure the world to come, at present not knowing any other way of obtaining life eternal than by good works. At this time she made the acquaintance of a Roman Catholic laundress, who was frequently employed at her master's house; this simple-minded, though prudent woman, when speaking of the physician and his manner of life, called him a Jew, to which Bertha remarked that her master was not a Jew, but rather a Christian, as he lived quite like one. To this observation the woman replied, "He is not a Christian who is one outwardly," and that Christianity consists in the belief in Jesus being our Saviour and Redeemer; at the same time she described the happiness of a true Christian, but prudently kept in the back ground the adoration of the Virgin Mary and her mediatorial office, as likely to form a stumbling-block. The conversations of this woman were very interesting to

Bertha, and she was more inclined towards Christianity from the description given by her brother of the piety and goodness of some Christians with whom he was acquainted. She began to attend the Roman Catholic Church, the music being very attractive. At this time her brother left W—— for Minsk, and when he took leave of his sister he told her that he intended to embrace Christianity, and having communicated this to a Christian friend, he had given him a letter to a clergyman in the latter town, who would instruct and baptize him. This excited the same desire in Bertha's mind, and she consulted her friend, telling her at the same time that she could not carry out her plan as long as she was in service, nor were she to return to her parents. She was then advised by some Roman Catholics, whose advice her friend the laundress asked, to go into a nunnery, and they offered to assist her in obtaining admittance. This plan was carried out. Not being able to read, she learned by heart the creed and some prayers in the Polish language, which she understands. From these prayers, and from other subjects that she heard spoken of in the nunnery, she for the first time discovered that the Roman Catholics adore the Virgin Mary and the saints, which she had often heard the Jews speak of with contempt and ridicule. She therefore felt disposed to leave the convent, and most probably would have done so, had she known where to go: the idea of returning to her parents filled her heart with dread. Her parents having been informed of her place of abode took legal means to compel her to return to them, and not being of age they of course succeeded. And now she had a hard time of it. Her parents watched every step, and she was frequently beaten, not only by them, but by others of her nation; curses and abuses were her constant attendants. Of course this was not the way to lead her back to orthodox Judaism, nor to make her parents' house agreeable to her, and she would certainly have run away had she known that there were Christians in the world, whose principles and doctrines were purer than those of the Roman Catholics. Her brother returned from Minsk to W——, a baptized Christian, where he procured a situation at the station. His parents could do nothing, his baptism being a voluntary act, and it was evident that he was resolved to live as a Christian. Their only care now was to prevent the brother and sister having any intercourse, fearing that he might persuade her to follow his example; but in this they could not succeed. The brother and sister contrived to meet frequently, and now she learned that her brother was not baptized.

in the Roman Catholic, but in the Lutheran Church, where he heard nothing of the adoration of the Virgin, and the saints, and of processions with images, &c.

When the parents discovered that their children were in the habit of meeting they determined on removing Bertha from W—, and after some deliberation sent her to B—, to her aunt, who was instructed strictly to watch all her movements, and on no account to permit any intercourse with Christians. But in time, perceiving that Bertha showed no disposition to disobedience, she relaxed in her watchfulness, and Bertha found opportunities to attend the Protestant Church. Her appearance attracted the notice of some Christians, who frequently spoke to her. Hearing her history, and believing in her sincerity, they provided her with travelling expenses to Königsberg. Here she naturally took lodgings in a Jewish family, and went out daily to see if she could meet with Christians who could advise her how to carry out her desire; but being in a foreign country, and not understanding the language, she always hesitated to speak to anyone in the street. One day, returning home without being any nearer the desire of her heart, she was overcome with grief, and a Christian woman observing her distress inquired into its cause. She replied, "I wish to embrace Christianity, but being a stranger here I do not know anyone who can assist me." This kind woman took her to church, and after the service showed her the vestry where she would find the clergyman, whom she could consult on the subject. He examined her, and gave her a note to your missionary, who provided a lodging for her in an amiable Christian family, where she was taught to read and write. The disinterested kindness she received made a deep impression on her, and she believed it to be the effect of true religion, or, as she frequently expressed it to your missionary, an imitation of the Lord Jesus, who in love has given His life a ransom for man.

Your missionary instructed her from December 1876, till the beginning of April 1877, when he left home on a missionary journey. During that time she has given proofs of sincerity and faith in Christ. Being seriously ill for two or three days, she was in great fear of dying without being baptized, and urgently requested that that holy rite might be administered to her on her sick bed, but it pleased God to restore her, and her baptism was postponed until her recovery. When your missionary left Königsberg, April 5th, Bertha was, as to conviction and faith, thoroughly ripe for baptism, but as to knowledge, if circumstances had permitted, it would

have been desirable for her to have had further instruction; but during your missionary's absence a situation was offered her in a Christian family, and it was considered advisable for her baptism to take place at once. The Rev. K——, whose ministry she attended, officiated on the occasion, he having taken special interest in her. Her baptism took place Sunday, May 13th, after the morning service, in the presence of the congregation.

EXTRACT FROM A SERMON RECENTLY PREACHED BEFORE THE
UNIVERSITY OF OXFORD BY THE REV. DR. GIFFORD.

THE promise in Zechariah, "I will pour upon the house of David, and upon the inhabitants of Jerusalem the spirit of grace and of supplications" belongs especially to the Jew, and has scarce begun to be fulfilled!

As yet he will not acknowledge its obvious meaning; he tells us that the words, "they shall look on Me whom they pierced," really look forward to some future war in which the Israelites, restored to their own land, shall gain so easy and bloodless a victory, that if but one of them be pierced by the enemy, they will be surprised and dismayed as if some strange thing had happened to them, and will turn to the Lord in prayer: "they shall look up to Me, for him whom they (the invading nations) have pierced."

If such an interpretation is too manifestly false to stand alone, the author is ready to fall back upon his dogma of the absolute unity of God, and to urge that as a pure invisible Spirit He cannot take upon Him our nature, in which to suffer. You appeal to the fulfilment of prophecy in the life of Jesus; but this proves nothing to one who tells you that "history was shaped to accord with prophecy," and does not even shrink from asserting that "in the opinion of many eminent critics the writings containing an account of the life and death of the Nazarene were compiled about 200 years—about 200 years—after the events purporting to be related in them."

You may dwell upon the moral grandeur and perfection of that portrait of Jesus which lives in the Gospels, imperishable in all its features, divine and human, all beaming with tenderness and love, all radiant with majesty and power, still fresh as when it was first drawn by the loving memory of His apostles, or caught from their lips by faithful witnesses—a portrait which even envy cannot mar—the strong, deep, indelible lines of the one perfect pattern of

Humanity, nor dim the transcendant brightness of the Glory of God in the face of Jesus Christ.

You may show all this, but the Jews, who look through the mists of prejudice and hatred, make answer still, "There is no beauty that we should desire him."

To them there is nothing but "the form of a servant" in that majestic semblance of the Son of man, nothing but weakness and humiliation in all His Godlike gentleness and patience, nothing but guilt and reproach and dishonour in

"That sad burden borne
So meekly up the hill of scorn."

Yet the promise is sure in its appointed time: the Jew may reject and misinterpret it, but he cannot hinder its fulfilment in any heart but his own.

The day shall surely come when the spirit of grace and supplications shall be poured out, and when the words of the Son of God shall be fulfilled in His own nation, as they are fulfilled in every penitent and contrite heart among us, and "they shall look on Him whom they have pierced, and shall mourn for Him as one mourneth for an only son."

May "God; who commanded the light to shine out of darkness, shine in the hearts of His ancient people, and may that heavenly light soon scatter the dark clouds which for them still gather round the cross—and then shall that crucified form be transfigured before their adoring eyes, and they shall behold His glory, the glory as of the only begotten Son of God, full of grace and truth."

JEWS RAISING THEIR HAT TO THE "HOST."

A SINGULAR and not less sad incident is mentioned by our Italian colporteur as being witnessed by him at Naples. Referring to a visit he had made to a certain Jewish family, he says, "I met there several Jews, and had some conversation with them respecting the prophecies. They remarked that followers of the Gospel, in not observing the Sabbath, do not keep the law. I showed them how the law, or rather the Mosaic Covenant, was interrupted by the dispersion. Thereupon they entered into an argument respecting the divinity of Christ. I replied from the Old Testament, showing that no one except Jesus could have been

the Messiah, and proceeded to speak of the divine character of the Deliverer. One of them then said that sooner than change his religion, he would rather be cut in pieces. Scarcely had he said this, when a priest passed by with the Host. Seeing that I did not lift my hat, they said it was prudent to lift the hat. I refused to do so, observing that it was only an idol, and that none but those who believed in it ought to make that act of devotion. They then censured me, and said that I was uneducated, and that they always raised their hats!"

May we not learn from this little, but not insignificant incident, in what a sad spiritual condition many of the Jews are! This custom is very common among the Jews, who rather than not be regarded as on equal terms with the Roman Catholics, would perform any act, however idolatrous, or however contrary to their religious training and traditions.

INTERESTING DONATION.

WE have recently received through the Rev. J. H. Clubbe, as a donation to the funds of our Society, the sum of £5, with the request that it might be acknowledged in our Report as follows:—

“From A. J. M.

“She of her want did cast in all that she had, even all her living. Mark xii. 44.”

The history of this contribution is very touching, and is as follows:—An aged and very poor Christian woman, who lately fell asleep in Jesus, a few days before her death, placed in the hands of a poor neighbour a little box containing five sovereigns, telling her that it was “The Lord’s money,” requesting that it should be given for the benefit of God’s ancient people, whose conversion had been a constant subject of prayer with her for many years. Her poor friend, who felt greatly the anxiety of having so much money in her possession, even for a day or two, entrusted it to her clergyman to be forwarded to us.

Heartily do we agree with the sentiment expressed by Mr. Clubbe, “I cannot doubt but that God’s blessing will accompany the offering.”

Correspondence.

We must not be held responsible, except within proper limits, for the sentiments of our correspondents.

TO THE EDITOR OF THE JEWISH INTELLIGENCE.

REV. AND DEAR SIR—In the last number of your periodical, you were so good as to insert a discussion held by me with a well-educated Jew on Jacob's prophecy concerning Shiloh, where I proved that this place was the royal residence of God during the first period of Israel's policy, or the epoch of the judges. Permit me now to add one or two remarks, which then escaped my notice.

First. That Shiloh was then, so to say, the personal residence of God needs scarcely any proof, as He Himself has plainly declared it by the mouth of the prophet Jeremiah, saying, "But go ye now to *my place*, which was in Shiloh, where I set (caused to dwell) my name at first, and see what I did to it for the wickedness of my people Israel." (Jer. vii. 12.)

Secondly. Let none suppose it an improbable or a doubtful thing that the patriarch should mention the name of a city, and thereby prefigure the person corresponding with it, on the ground that this place was, perhaps, not yet in existence when the prophecy was uttered. This seeming objection is totally vanquished by the fact that the prophet Isaiah mentioned twice the name of a person who should be born several hundred years after him, and who is designed to accomplish a far inferior work to that assigned to this Shiloh—I mean Cyrus, who was a heathen, and his office was merely to restore temporarily the captivity of Judah, (Isa. xlv. 28; xlv. 1;) and also another prophet specified the name of an individual who was to perform a still less important work—I mean the name Josiah, pronounced by the prophet from Judah in the time of Jeroboam, (1 Kings xiii. 2,) who also was to be born many hundred years after the event recorded there.

These two brief remarks will, I think, contribute to elucidate the subject more, and to banish every shadow of doubt from the exposition. I should therefore be thankful, if you would kindly insert this note in the pages of your journal, that the investigation may thus be complete.

Your most obedient Servant,

E. MARGOLIOUTH.

TO THE EDITOR OF THE JEWISH INTELLIGENCE.

DEAR MR. EDITOR—I beg you to allow me to comment in the "Jewish Intelligence" on passing interpretations of two passages in Ezekiel. "Si omnes consentiunt ego non dissentio" is a principle which cannot certainly be applied to all cases. I hope, therefore, not to be thought presumptuous, when I dissent from the two following expositions which have repeatedly appeared in print. One is Ezek. v. 3, which the author of the article "Wings and Skirts" endeavoured to prove that כנף ought to be translated sleeve, and not skirt. There is one passage which the writer had omitted to quote, but which can settle the point in question, as it can give monumental evidence that when the word wing is applied to a garment, it means skirt, and not wing. This is in Numb. xv. 38: "Bid them that they make them fringes in the borders of their garments." The Hebrew word for borders is the same as for wings.

Now we know that the Jews wore the fringes upon the seam of their garments, as they do to the present time. (See Bähr's "Symbolic des Mosaishen Kultus," p. 329.) It is reported in the Talmud that a rich Pharisee, Ben-Tsitsith Haksath, used to sweep the ground with the fringes, which hung down from the borders of his upper garment. If, then, these borders or wings were the sleeves, they must have been enormously long. Oriental people carry things in any part of the garment, when necessary. The symbol of the prophet appears therefore to signify thus: As he (Ezekiel) binds a part of his hair in the skirts or lappets of his garment for the sake of preservation, so will Jehovah bind and preserve the remnant of Israel in His garment of salvation, which is ultimately the garment of Christ's righteousness.

The other passage which has obtained a curious and peculiar interpretation of late is Ezek. xxxviii. 2. Several prophetic students refer this passage to the great Northern power which is now at war. They say that Rosh, Meshech, and Tubal signify Russia, Moscow, and Tobolsk, on account of similarity of sound. Let us examine the passage. The English version reads thus: "Son of man, set thy face against Gog, (the land of Magog,) the chief prince of Meshech and Tubal." Rosh is not taken here as a place, but correctly translated "chief," or "head," as in chap. xxi. 9. This version agrees with the Massoretic reading of the Hebrew text, in which רש and Rosh are not connected by a hyphen, which would be

the case if Rosh were a country. There is a strong disjunctive accent upon the word prince, to indicate that he is such a prince who is a Rosh, head of Meshech and Tubal. The French version has "prince et chef," which agrees with the Syrian, which renders by Madborna Verisha, "a prince and a head of," &c. This is also the opinion of many ancient interpreters, and of modern of no mean authority, such as Ewald, and Hengstenberg, and many others. It is true that those who translate Rosh by Russia can refer to the Septuagint, which reads *in loco*, ἀρχοντα Ρως.

But this cannot decide the question raised. For it is known that the Septuagint abounds in Hebrew words untranslated, and in translation into Greek where it would have been better to have left the words in the original. For example, the Hebrew word סבך, "thicket," (Gen. xxii. 13,) is reproduced in Greek letters Σαβεκ, and the proper name Eve is translated by Ζωη. As to Meshech and Tubal being Moscow and Tobolsk, the theory should not be seriously entertained by Christian prophetic students. For, in the first place, Ezekiel has given certain characteristics of them in chap. xxvii. 13, which cannot belong to the above cities, that were then not yet born. In the second place, the theory rests on a play of words, and if this should become a feature in Christian exegesis, it would lead us back to the schools of the Scribes and Pharisees. I could mention many instances, where the theory of similarity of sound led the Jews to many erroneous and even ridiculous expositions of Scripture; but I forbear. The Bible is its own interpreter, and when the meaning of a certain word is doubtful, we must see how it is used in all other passages. Let me add, that the careful examination of these two passages strengthened my conviction that the Authorised Version is one of the best extant.

Yours faithfully,

A. BERNSTEIN.

JERUSALEM AND GETHSEMANE.

On the summit of Mount Olivet stands a small old church, marking what is said to be the spot of our Lord's ascension. Its steeple contains a sort of belfry-room, with a window open on the west side. From thence one sweep of the eye takes in Gethsemane, the vale of the Kedron, and the whole city of Jerusalem, backed by the hills around Bethlehem. The entire locality, including Jerusalem itself, can be distinctly observed.

A high white wall now encloses the spot which is believed to be identical with that in which our Lord, "being in an agony, sweat great drops of blood falling down to the ground;" where, as the Sin-Bearer of guilty man, His holy soul was pressed down under the weight of our iniquities.

The garden is now kept by a repulsive Italian monk, whose garments are not clean, and whose rapacious powers are proverbial. He assumes to conduct strangers to the sacred spots. He is wont to lead people around on the outside of the wall, along a flagged way crossing one end of the garden. This is called *the accursed spot*, for it is intended to commemorate the betrayal. They declare that the flat pavement has been laid upon the exact track of Judas, as he advanced to salute his Master with the hypocritical kiss.

Thence the visitors are taken to the place where the disciples are said to have slumbered. Within the iron gate which pierces the present wall a grotto is shown, in which the Saviour is said to have prayed. Eight venerable olives are now inside of the wall. They are of unusual size, rough, hollowed out, gnarled, very old indeed, without doubt.

The rapid increase in the number of Jews residing in Jerusalem is remarkable. Fifteen years ago the whole population of the city was reckoned at 13,000 or 14,000; now it has 28,000 inhabitants, of whom 18,000 are Jews.

Jerusalem is probably identical with SALEM, where the great Melchisedec reigned; if so, it existed 2000 years before the Christian era. It is not mentioned by its name, however, till the time of Joshua, and it was only in the days of David that the citadel or fortress was wrested from the Jebusites. Its glory culminated in the reign of Solomon. Since the days of Nebuchadnezzar it has been *seventeen* times destroyed by hostile armies, and now for 1800 years "trodden down by the Gentiles," according to the prediction of Christ. The ruins of the ancient city or cities lie forty feet deep under the houses of the present miserable town; the valleys running between the hills on which the ancient city was built are in places completely filled up with ruins. Only in one spot, the "Jews' place of wailing," is there remaining even a trace of bygone glories. There, a few of the massive stones that formed the foundation of Solomon's temple are still found in their original position, contrasting abruptly with the mean modern masonry by which they are surmounted and surrounded.

Christian Missions are at work here, gathering out the "remnant

according to the election of grace," but "the rest are hardened" still as of old. The political events taking place in the East may, at no distant day, usher in the fulfilment of the oft-repeated promises of Israel's restoration to the land of Israel, which is yet to be an independent kingdom, in possession of its ancient owners.
—*Illustrated Missionary News.*

SUMMARY OF MISSIONARY INTELLIGENCE.

For missionary information respecting Smyrna, see "Jewish Records" appended.

JERUSALEM.

THE Jewish feasts present many and peculiar opportunities for intercourse with the Jews on the part of our missionaries; the topics of conversation are, as it were, ready to hand, and the minds of the Jews more or less seriously disposed. Mr. Coral writes:—

"On the first day of the Jewish new year I had a long conversation with a number of Jews in the Jews' street, on the nature of true repentance and the way of salvation. At the outset they admonished me to repent, stating that only yesterday *their* sins had been thrown into the sea, whilst *my* name was still to be found in His book marked as an apostate. I endeavoured to shew them that their notions concerning the first day of the new year (Jewish) were not in conformity with God's Word. In instituting all the other feasts, I remarked, God gave the reason why He wished them to be celebrated, but for the day in question we find no positive reason given, except that it was to be for a memorial. They were at first puzzled, but after thinking awhile some said, 'Whether there is a reason or not, it is sufficient that we have the Divine command, and therefore we keep it.' Others, again, replied, 'We keep it because on that day Abraham offered up his son Isaac, for whom the Lord substituted a ram, and promised at the same time that whenever Abraham's children should blow a ram's horn, He would be filled with compassion towards them, and pardon all their sins.' I replied that we find nothing of the kind mentioned in the Bible, and went on to explain to them why God instituted that day for a memorial. Putting aside the fact that the number seven (for it is the first day of the seventh month) was in itself a holy number, and they were thereby to be reminded of the many important incidents connected with it—such as the seventh day, the seventh month with its two great festivals, and the seventh year in which they were neither to sow nor reap, and also the year of Jubilee—I told them that God's special intention on that day was (see Amos iii. 6) to rouse the children of Israel by sound of the trumpet

from the contemplation of their worldly joys and cares, (each having gathered in his harvest,) to the solemn consideration of their eternal welfare. 'This,' said I, 'is the purport of the Gospel which we preach. We warn men with a loud voice (as of a trumpet) of their lost and sinful state, and point out to them the only true atonement for their sins, namely, the blood of our Lord Jesus Christ.

"One of them, a learned Jew, was evidently not pleased with the explanation, and said, 'Shall we forsake the doctrines of our rabbis and follow yours? In the whole of the chapter to which you have referred we do not find the name of Jesus once mentioned, or that any of the feasts bear reference to Him.' They listened patiently to my reply, and on the part of some there seemed a sincere desire to know the truth."

POSEN.

Mr. Zuckertort relates the following incidents which occurred when on a missionary journey—

"What will be the end of it?"

"I went to see my old host, whom I had promised to meet again before my departure. He complained of the religious indifference and of the unbelief of the present Jews, who do not care about the Holy Writ. He mentioned some examples of it which he had recently witnessed. I told him that a Jew is bound to keep the Mosaic law, as long as he does not believe in the new Covenant of Christ; that Jews break the old law because they do not believe in the Divine revelation, and so give the lie to Moses and to the prophets. 'And what will be the end of it?' the old man asked. I replied, 'The end will be, that the Lord will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon him whom they have pierced,' &c. I quoted this passage in Hebrew, and explained it to him. He put some questions which I answered, and then I went on to discuss with him the conversion of Israel to the true Messiah, and the restoration of the Jews. He listened to all attentively, but the time of my departure approached, and we shook hands heartily. Three quarters of an hour later I was again in the stage-coach."

"Which is this truth?"

"Shortly afterwards a respectable Israelite got in, and being quite alone we began a conversation on the Eastern war, but I turned soon to our message. He understood a little Hebrew, and was not ignorant of the Holy Writ which his father had taught him in his boyhood, but he admitted that he had not read it for a long time, and he stated that now he had no time for it: he is a farmer. I rejoined, that should he but try he would find daily an hour or so for this spiritual treasure, as the Holy Writ was rightly called. Then he could seek the truth which alone leads us to salvation. 'Which is this truth?' he asked. I

answered, that we all are sinners, and that the true Messiah, the personified truth, has come long time ago, and through His suffering and death for our sins has got us forgiveness of sins and salvation. He said he esteemed Christ as much as Moses and the prophets, as through Him many nations were converted to God. I discussed with him then the divinity of Christ and other points of the Christian faith, and asked him to reflect on it. The conversation took over an hour. On taking friendly leave he expressed his satisfaction with our meeting and the important conversation, which he said had interested him very much."

PARIS.

Sowing beside all waters.

Our missionary in Paris writes :—

"One day, as I was walking along one of the boulevards, and was considering in what direction I should go in order to visit a Jewish family, I noticed a gentlemanly looking man standing in a shop, and who appeared to me to be a Jew. As I took him to be the master, I looked up to the sign-board to ascertain the name and to be guided by it, but there was no name on it. For I should state that I have before now made one or two mistakes on this point, mistaking some very dark Frenchmen for Jews. Hence I have been led to be a little more careful.

"However, I passed the shop once or twice in order to take a good view of the occupant, but he had sat down to read a book, and I was as little sure of his being a Jew as I had been before. There was, therefore, nothing left for me but to go in, and run the risk of making another mistake. I summoned up courage and entered the shop, and casting my eye on the book he was reading, I found to my great relief that he was perusing a Hebrew book. I now felt much more at ease, and before he had time to speak to me, I addressed him in French and said, 'I perceive that you are a יהודי,' (a Jew.) He acknowledged it in a very polite manner, and rejoined, 'You, too, are an Israelite.' These few words led to a most interesting conversation, for I told him that I was an Israelite, and also a believer in the Lord Jesus Christ, and expressed my hope that he was a believer too. 'Ah!' said he, 'I see you are an Englishman, and as I speak English, will you be so good as to speak to me in that language.' I did so, and brought before him without any reserve the Gospel plan of salvation. He listened to me very attentively, though I could see he was very much agitated, and evinced an anxiety which bespoke that my words were not uttered in vain. He made no remark whilst I was speaking, nor did he offer a word of contradiction, but when I had finished he said, 'If there is any religion in which the truth is to be found, that religion is Christianity.' We parted in a most friendly manner, and he requested me to visit him again."

WARSAW.

The following account of a missionary visit to the Polish town of T—, recently made by the Rev. O. J. Ellis and Mr. Rappoport, is taken from the journal of the latter.

"T— is a small town, with a Jewish population of about 700 families. On our arrival there early in the morning, with our bags filled with tracts, we went at once to the burgomaster, to whom we had an introduction from the district governor. His house was surrounded by a great multitude of Jews quarrelling with each other, waiting to be admitted into his office. To our agreeable surprise, we found on entering that there were two officials there whom we had met on a previous occasion, and with one of whom we had dined when at B—. It was quite sufficient for the burgomaster when he saw these two gentlemen, who were superior to him in position, shake hands with us in a friendly manner. One of them whispered something in his ears, upon which he invited us into his drawing-room, where he introduced us to his wife. The latter at once began to ask Mr. Ellis, in French, with much eagerness, about the London Society for Promoting Christianity amongst the Jews. Afterwards we were invited to stay to luncheon, which we declined, but they would take no refusal; the official visitors remained too. 'You will have no difficulty,' said the burgomaster, 'in carrying out your object here, for a third part of the Jewish population you will see in and around my office, and when their business here is disposed of, you will be able to introduce to them the long rejected message.'

"How the multitude came to know that there were missionaries in the town, I cannot tell; but the moment we left the office, they stopped their noisy quarrel and made a movement towards us. 'Blessed be the comers!' 'Peace be to you!' were the salutations we heard from many. 'You need not have the slightest doubt,' said a venerable looking Jew, 'as to our conduct towards you. We are not bigoted Chasidim, we are in some degree enlightened, and we look upon every one as having a right to act according to his conviction. We know what you are, and what you have come for. We shall be willing to hear all you have to say, whether it be agreeable to us or otherwise.'

"'We thank you very much,' said I, 'and we will enter upon our important subject at once.' 'Do, we shall all listen,' exclaimed many voices. 'Well, my friends, did the echo of an invisible caller ever reach your ears? Have you ever rendered, or would you render your aid, if you heard some one calling from a forest in great distress? I know that every one of you would respond to such a call, much more would you hasten to escape distress and danger if the call were to yourselves. Well, an echo of a voice which spoke ages ago is sounding in your ears, but I greatly regret to say that not many are responding to it, not caring much for their

souls, which are in the greatest danger of perishing. The voice is **הִיכָרָה**, (where art thou,) spoken to Adam by his Creator, immediately after the fall, and which still calls to the whole human race. A Saviour was promised who should bruise the serpent's head. This Saviour, in the fulness of time, appeared, and thus spake: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." It was the same who called to Adam, who in his great fear and wretchedness hid himself among the bushes, and tried to evade the blame. You, however, are doing the same, accusing others, and excusing yourselves with one thing or another, for despising and rejecting the promised One, whose sufferings, death, and resurrection were foretold in the book of Moses and the Prophets, that He should bring salvation and everlasting life to the descendants of Adam who are fallen with him. "If the crucified Nazarene" we hear very often from our brethren the Jews—and I confess to you, my friends, I asked the same myself—"if the crucified Nazarene would have been our Messiah and Saviour, surely the great learned men of the Talmud would have told us, and would have called us to repentance;" "and if He is the One," we hear from others, "we shall not have to answer much for rejecting Him, for God knows we are doing it blindly; we are taught so by the rabbis of all ages." Do you think this will defend you? No, not in the least. Had you not made the Bible, the Word of God,* as a **סֵפֶר הַחַיִּים**, (sealed book,) you would have seen that you were led astray by the rabbis, as they did to themselves. The Bible is no longer in **לְשׁוֹן הַקֹּדֶשׁ** (sacred language) only, which not many Israelites understand to read, but it is now in nearly all the languages of the world, in every dialect, even in the commonest jargon you speak every Israelite can read and understand it.'

"For three-quarters of an hour I spoke to the large audience, who listened the whole time with profound silence, the burgomaster and his clerks remaining with uncovered heads. A discussion, however, followed afterwards, and lasted about two hours, and it would have been continued, had I not been prevented by a severe attack of headache and pain in the throat. It was very hot, and the sun over our heads was burning. My bag, which must have contained about a hundred and fifty tracts, was entirely emptied, and I had to stand on a bench when I opened it for circulation, the rush being so great that they nearly tore my coat to pieces. Forty-four tracts, nineteen portions of the Gospels, and four New Testaments were sold; the same number, with the exception of New Testaments, I was obliged to circulate gratis. In the evening and on Saturday morning I went to the synagogue and to the **בֵּית הַמִּדְרָשׁ**, (place of worship,) in the latter only I got an opportunity to speak to some Jews, but not for very long. 'We must hasten for our dinners,' they said, 'which must be already sour, having been kept in the stoves since yesterday at sunset: you know we are obliged to do so, if we want dinner on **שַׁבָּת**, (Sabbath,) which we must not cook to day.'"

RECENT INTELLIGENCE.

Jerusalem.—Rev. S. B. Burtchaell was joined by Mrs. Burtchaell and family October 30th, they having left Florence on the 18th.

Tunis.—Miss Combe arrived here October 28th.

Strasbourg.—Mr. J. Pick arrived here from Frankfurt November 5th.

BIRTH.

Jerusalem.—On November 3rd, the wife of Mr. W. Else, of a son.

ANNIVERSARIES OF AUXILIARY ASSOCIATIONS, &c.

NORTH-WESTERN DISTRICT.

Secretary.—Rev. C. GODFREY ASHWIN, 31, Heywood-street, Cheetham, Manchester.

Date.	Place.	Incumbent or Chairman.	Preachers and Speakers.	Serm. or Meet.	Collec- tions.
CUMBERLAND.					
1877.					<i>£ s. d.</i>
Sept. 9	Penrith, Christ Church ..	Rev. J. R. Wood ..	Rev. G. T. Braine.....	SS	5 17 7
	Langwathby	Rev. E. Harman.....	Do.....	S	3 4 2
10	Penrith	Rev. J. R. Wood.....	Do.....	M	1 8 4
LANCASHIRE.					
July 22	Preston, Christ Church ..	Rev. R. Firth	Rev. Dr. Roberts	S	7 15 8
Sept. 2	Blackburn, Parish Church ..	Rev. Canon Birch ..	Rev. Canon Birch	S	8 12 0
9	Liverpool	Rev. J. C. Webb.....	Rev. J. C. Webb	S	3 7 6
16	Seaford	Rev. E. B. Wilberforce ..	Secretary	SS	16 6 8
29	Halliwell, St. Luke's	Rev. J. H. Gibbon ..	Rev. T. H. Guest	M	None.
30	Gorton	Rev. G. Philpot.....	Rev. G. Philpot and Secretary ..	SS	3 17 6
	Everton, Christ Church ..	Rev. R. D. Monro ..	Revs. R. D. Monro and J. H. Bruhl ..	SS	16 11 3
	Do., St. Paul's, Princes Park ..	Rev. E. H. McNeill ..	Revs. E. H. McNeill and F. Smith.....	SS	26 8 3
	Do., St. Stephen's the Martyr ..	Rev. E. P. Hodgins, D.D.	Revs. F. Smith and J. H. Bruhl.....	SS	5 12 9

SOUTH-EASTERN DISTRICT.

Secretary.—Rev. J. B. BARREACLOUGH, Felkirk-house, Heathfield-road, Croydon.

Date.	Place.	Incumbent or Chairman.	Preachers and Speakers.	Serm. or Meet.	Collec- tions.
HAMPSHIRE.					
1877.					<i>£ s. d.</i>
Oct. 21	Itchen Abbas	Rev. S. Gillson	Secretary.....	SS	2 70 2
22	Do.....	Do.....	Do.....	SS	None.
23	East Tested	Rev. F. Howlett.....	Do.....	M	2 10 0
24	Corhampton	Rev. H. R. Fleming ..	Do.....	M	None.
29	Southsea, St. Bartholomew's ..	Rev. N. S. Godfrey ..	Do.....	M	0 8 8
ISLE OF WIGHT.					
21	Newport	Rev. G. H. Connor.....	Rev. J. H. Bruhl.....	SS	7 18 6
22	Do.....	Rev. E. Hughes	Do.....	M	3 4 9
29	Bembridge	Rev. J. Le Mesurier ..	Secretary	SS	3 11 1
KENT.					
7	Strood	Rev. C. H. Banning ..	Rev. C. H. Banning	S	1 6 8
SUSSEX.					
28	St. Leonard's-on-Sea	Rev. G. G. Gardiner ..	Revs. H. A. Stern and F. Whitfield..	SS	37 4 6
	Hastings, St. Mary's	Rev. F. Whitfield ..	Revs. F. Whitfield, J. Rowsell and G. T. Braine ..	SS	10 2 3
	Do., Holy Trinity	Rev. Dr. Crosse	Rev. H. A. Stern	S	7 10 3
	Do., St. Matthew's	Rev. C. A. Oak	Revs. G. G. Gardiner and C. A. Oak..	SS	11 10 10
	Do., Emmanuel Church ..	Rev. A. F. Benwell ..	Rev. G. T. Braine	S	7 13 6
	Ore, Christ Church	Rev. W. T. Turner ..	Revs. D. Ledsam and W. Burnet ..	SS	6 11 11
29	Hastings	Rev. J. Parkin	Revs. H. A. Stern, G. T. Braine and J. Rowell ..	M	5 15 9
	St. Leonard's	Rev. A. F. Benwell ..	Revs. G. T. Braine and H. A. Stern..	M	3 5 6
	Hollington.....	Rev. D. Ledsam	Rev. H. A. Stern & Admiral Williams ..	M	3 15 0

NORTH-MIDLAND DISTRICT.*Secretary.*—Rev. C. S. PAINTER, Fir-cottage, Derby.

Date.	Place.	Incumbent or Chairman.	Preachers and Speakers.	Serm. or Meet.	Collec-tions.
1877.	LEICESTERSHIRE.				
Oct. 21	Packington	Rev. C. Pratt, jun.	Secretary	S	£ s. d. 4 17 7
	Snibston	Do.	Do.	S	2 6 0

NORTH-EASTERN DISTRICT.*Secretary.*—Rev. E. C. DAWSON, Lansdowne-house, Harrogate.

Date.	Place.	Incumbent or Chairman.	Preachers and Speakers.	Serm. or Meet.	Collec-tions.
1877.	DURHAM.				
Oct. 21	Gateshead, Holy Trinity..	Rev. W. Bennett ..	Rev. M. Wolkenberg	S	£ s. d. 0 18 7
	YORKSHIRE.				
1	Tosside	Rev. J. Ellerbeck ..	Secretary	M	0 17 2
7	Roecliffe	Rev. J. C. Hicks ..	Do.	SS	4 9 10
14	Hull, Holy Trinity	Rev. J. McCormick ..	Rev. G. T. Braine	S	8 1 0
	Do., Christ Church	Rev. H. C. Bowker ..	Secretary	S	6 12 0
	Do., (Address to children ..	Do.	Do.	S	None.
	Do., St. Barnabas'	Rev. J. C. S. Kroenig ..	Rev. J. T. Lewis	S	1 18 0
	Do., St. Silas'	Rev. T. Storrs	Rev. J. McCormick	S	3 15 1
	Do., St. Stephen's	Rev. J. Deck	Secretary	S	16 11 0
	Do., St. Peter's, Drypool ..	Rev. T. Davis	Rev. T. Davis	S	7 13 0
	Do., St. Luke's	Rev. T. Lester	Rev. G. T. Braine	S	9 1 6
		Rev. J. McCormick ..	Revs. J. C. S. Kroenig, G. T. Braine and Secretary	M	7 7 0
19	Egton	Rev. M. E. Jenkins ..	Secretary	M	1 5 0
21	Whitby	Rev. G. Austen	Do.	SS	13 3 3
	Askern	Rev. J. Beaumont ..	Rev. Dr. Roberts	SS	2 14 6
	Fenwick	Rev. J. Harrison, p.d.	Do.	S	1 2 0
22	Whitby	Rev. G. Austen	Secretary	M	15 9 6
28	Doncaster, Christ Church ..	Rev. Canon Brock ..	Rev. Canon Brock	S	8 10 0
	Do., St. James'	Rev. J. Campion	Secretary	S	11 2 0
29	Hexthorpe	Do.	Rev. H. Robinson	S	5 0 0
29	Doncaster	Rev. Canon Brock ..	Secretary	M	5 0 0
30	Thorne	Rev. G. Jannings ..	Do.	M	0 13 6

EASTERN DISTRICT.*Secretary.*—Rev. MERVYN ARCHDALL, Mount-pleasant, Newmarket-road, Norwich.

Date.	Place.	Incumbent or Chairman.	Preachers and Speakers.	Serm. or Meet.	Collec-tions.
1877.	ESSEX.				
Mar. 11	Woodham Walter	Rev. R. H. Falkner ..	Rev. J. P. Smith	SS	£ s. d. 3 2 7
Sept. 9	Walton-on-the-Naze	Rev. J. T. Cooke	Secretary	SS	7 16 10
	Kirby-le-Soken	Rev. S. W. Stagg ..	Do.	S	3 3 3
10	Walton-on-the-Naze	Rev. J. T. Cooke	Rev. S. W. Stagg and Secretary ..	M	1 15 8
30	Stow Maries	Rev. J. Colling	Secretary	SS	1 12 0
	NORFOLK.				
July 18	Coston	Rev. R. B. Slipper ..	Rev. T. J. Cooper	S	0 16 6
Sept. 2	Mundford	Rev. J. Raven	Secretary	S	1 16 10
	Igborough	Do.	Do.	S	1 12 10
	Tottingham	Rev. E. H. Swain ..	Do.	M	0 14 0
5	Norwich (Hebrew Pro-phetical Class)	Do.	Do.	M	None.
9	Portland	Rev. L. C. Wallich ..	Rev. F. G. Simpson	S	2 12 9
18	East Carlton	Rev. J. J. Cumming ..	Secretary	S	1 6 0
	Easton	Rev. J. W. Harding ..	Do.	S	0 13 8
	Norwich, St. James'	Rev. A. Davies	Do.	S	None.
23	Do.	Do.	Do.	SS	None.
	Kirby Bedon	Rev. R. Kinder	Do.	S	None.
	West Raynham	Rev. R. Phayre	Rev. J. M. Randall	S	2 6 0
28	Norwich (Hebrew Pro-phetical Class)	Do.	Secretary	M	None.
	SUFFOLK.				
17	Walton	Rev. C. Maunder	Secretary	M	2 10 10

METROPOLITAN DISTRICT.

Secretary.—Rev. G. T. BRAINE, 16, Lincoln's Inn Fields, W.C.

Date.	Place.	Incumbent or Chairman.	Preachers and Speakers.	Serm. or Meet.	Collections.
HERTFORDSHIRE.					
1877.					<i>£ s. d.</i>
Oct. 17	Colney Heath	Rev. G. F. Williamson	Rev. Dr. Roberts	SS	2 8 8
21	Cheshunt	Rev. W. W. Kirby..	Rev. Frederick Smith.....	SS	10 10 0
MIDDLESEX.					
July 8	Hampstead, St. John's....	Rev. H. Wright ...	Revs. C. H. Waller and H. Wright ..	SS	6 14 8
Sept. 16	Islington, St. Matthew's..	Rev. U. Davies	Revs. U. Davies and W. J. Adams ..	SS	16 5 2
23	Bloomsbury, St. George's..	Rev. F. F. Goe.....	Rev. F. F. Goe.....	SS	18 10 9
Oct. 7	Episcopal Jews' Chapel, Palestine Place	Rev. W. Warren ..	Revs. Dr. Roberts and H. A. Stern..	SS	8 16 1
14	Chelsea, Park Chapel	Rev. J. G. Gregory	Revs. C. J. Goodhart & J. G. Gregory	SS	42 0 0
21	Mildmay, St. Jude's	Rev. D. B. Hankin..	Secretary	S	24 8 10
22	Hampstead, Trinity Ch..	Rev. H. Sharpe	Rev. Playd Cook and Secretary	M	No ret.
26	Portman Chapel	Rev. N. Sherbrooke	Rev. C. J. Goodhart.....	SS	74 10 0
	Highbury, Christ Church	Rev. W. J. Chapman	Rev. W. J. Chapman	SS	37 11 1
	Malda-hill, Emmanuel Ch.	Rev. J. G. Tanner..	Revs. Dr. Barclay and J. G. Tanner..	SS	36 18 1
SURREY.					
Sept. 9	Southwark, St. Mary's ..	Rev. W. Hall	Secretary	S	3 13 4
23	Camberwell, Camden Ch..	Rev. J. Richardson	Revs. F. Smith and J. Richardson ..	SS	15 17 10

SOUTH-MIDLAND DISTRICT.

Secretary.—Rev. C. E. SROV, Clevedon-villa, St. Mark's, Cheltenham.

Date.	Place.	Incumbent or Chairman.	Preachers and Speakers.	Serm. or Meet.	Collections.
BERKSHIRE.					
1877.					<i>£ s. d.</i>
Oct. 21	Hungerford	Rev. J. B. Anstee..	Secretary	S	None.
24	Do.....	Do.....	Do.....	M	1 18 7
GLOUCESTERSHIRE.					
Sept. 2	Whitcombe	Rev. J. R. Trye	Secretary	SS	6 1 10
9	Cheltenham, Christ Church	Rev. J. F. Penn	Do.....	SS	15 4 0
16	Marston Sica	Rev. W. F. Kerr....	Do.....	SS	2 10 4
	Do.....	Do.....	Do.....	SS	2 7 10
23	Cheltenham, Parish Church	Rev. Canon Bell....	Rev. J. B. Barracrough and Secretary	SS	8 14 11
	Do., Temporary do.....	Do.....	Revs. H. A. Stern, M. N. Waide, and Secretary	SS	46 18 9
	Do., St. Paul's	Rev. W. H. Wright	Revs. H. A. Stern and W. H. Wright	SS	21 2 11
	Do., St. Mark's	Rev. G. P. Griffiths	Rev. J. B. Barracrough and Secretary	SS	9 16 9
24	Do.....	Revs. A. Hoskins & J. Richards	Revs. H. A. Stern, J. B. Barracrough and Secretary	MM	13 10 0
Oct. 1	Amberley	Rev. R. J. Mooyaart	Rev. Dr. Pratt.....	SS	10 17 6
31	Cainscross	Rev. J. G. Twins ..	Secretary	M	1 3 4
HEREFORDSHIRE.					
14	Hereford, St. Nicholas' ..	Rev. S. Holmes	Secretary	S	4 15 8
	Do., St. James'	Rev. R. Powell	Do.....	S	1 2 7
	Do., St. Martin's	Rev. G. H. Kirwood	Rev. R. Powell	S	3 4 3
30	Leominster	Rev. A. G. Edouart	Secretary	M	6 7 4
MONMOUTHSHIRE.					
28	Abergavenny	Rev. Canon Capel ..	Secretary	SS	8 0 9
	Do., Trinity Church	Rev. H. Peake	Do.....	S	1 0 0
29	Do.....	Rev. Canon Capel ..	Do.....	M	2 8 7
OXFORDSHIRE.					
7	Bicester	Rev. J. W. Watts ..	Secretary	SS	2 15 8
	Ambrosden	Rev. C. E. Bagshawe	Do.....	M	1 13 0
8	Do.....	Do.....	Do.....	M	0 16 0
9	Banbury	Rev. C. Hill	Do.....	M	2 7 1
WILTSHIRE.					
Sept. 30	Fisherton Ch., Salisbury	Rev. E. N. Thwaites	Rev. G. T. Braine	SS	7 15 0
	Stratford-sub-Castle.....	Rev. C. King	Do.....	S	2 11 6
	Woodford	Rev. B. M. Chatfield	Secretary	S	2 15 3
	Wilsford	Do.....	Do.....	S	2 9 3
	Durnford	Rev. J. N. Hinxman	Do.....	S	1 1 4
Oct. 1	Salisbury	Rev. E. Duke	Revs. G. T. Braine, R. M. Chatfield, W. Wynne Willson and Secretary	M	3 9 9
2	Wilton	Rev. D. Olivier	Secretary	M	2 11 7
3	Woodford	Rev. B. M. Chatfield	Do.....	M	1 1 2
4	Amesbury	Rev. A. W. Phelps..	Do.....	M	1 13 1
5	Marlin	Rev. J. Harding, D.D.	Do.....	M	0 14 6
21	Froxfield	Rev. T. Phelps	Do.....	S	2 9 3
22	Do.....	Do.....	Do.....	M	1 6 6
23	Great Bedwyn	Rev. M. R. Edmeades	Do.....	M	1 13 9

CONTRIBUTIONS RECEIVED AT THE SOCIETY'S HOUSE,

From October 19th to November 17th, 1877, inclusive.

. All Remittances should be made payable to Mr. B. BRADLEY, the Society's Accountant. Bankers' Drafts, or Money Orders on the General Post Office, to be crossed Messrs. WILLIAMS, DEACON AND CO.

DONATIONS.		Halliwell, St. Luke's, by Rev. J.	
Anonymous, Hounsditch	3 3 0	H. Gibbon	1 16 6
Boeswell, Miss M.	0 10 0	Hereford Ladies', by Rev. R. Powell	89 13 0
Boyton, F. R., Esq., Percy-place, 162, Clapham-road, S.W.	2 2 0	Ipswich, by Rev. G. Stokes	5 12 8
Cardew, Rev. J. H., Cambray Pavilion, Cheltenham	7 0 0	Islington, by John Spurling, Esq.	90 0 0
Chippendale, Miss, 5, Albion-street, Hyde-park	2 0 0	Do., St. Jude's, Mildmay-park, by Mrs. Macrae	24 8 10
Friends of Israel, by Mr. J. M. Flad, Kornthal	3 13 3	Knockholt, by Rev. J. Hall	4 1 7
Do. at Baden, by do.	7 10 0	Knossington, by Rev. Nicholas R. Toke	2 0 0
From Charnwood	10 0 0	Leamington, by Edward Burr, Esq.	33 17 9
"From A. J. M., she of her want did cast in all that she had, even all her living. Mark xii. 44." ..	5 0 0	Liskeard, by Miss Lawrence	11 2 9
Jennings, Miss, 15, Undercliff, St. Leonard's-on-Sea	20 0 0	Liverpool, by Walter Roughton, Esq.	26 0 8
Legge, Hon. and Rev. Thos., D.C.L., Hollyedge-house, Blackheath ..	3 3 0	Low Moor, Clitheroe, by Miss Jane Allen	6 10 8
Payne, James, Esq., 38, Tachbrook-street, S.W.	5 5 0	Maida-hill, Emmanuel Church, by G. F. Boyes, Esq.	36 18 1
Rushton, Miss A., The Deyne, North Amberley, Stroud	0 13 0	Manchester and Salford, by Joseph Rice, Esq.	200 0 0
Russian Officers, by Rev. F. G. Kleinhenn, Bucharest	0 10 5	Middleham, Pateley Bridge br., by Rev. Samuel Gray	4 16 0
Russian Soldiers, by do., do.	0 2 6	Nailsworth, by A. W. Playne, Esq.	2 2 0
Wetherby, Mrs., The Glebe, Lee ..	50 0 0	Newport, Isle of Wight, by Mr. Isaac Golden	10 3 2
X. Y. Z.	5 0 0	Portman Chapel, by Rev. Neville Sherbrooke	74 10 0
COLLECTED BY		Ropley, by Rev. Thomas Woodhouse ..	11 5 9
Bishop, Miss Julia, 27, Huskisson-street, Liverpool	0 15 0	Sheffield, by Rev. G. Sandford	50 0 0
Contents of Box in Society's Office ..	2 9 3	Skipton, by Miss Brown	1 3 6
ASSOCIATIONS.		Southborough and Bidborough, by Miss S. Jeffery	16 13 9
Abergavenny, by Rev. H. Peake ..	10 10 0	Southsea, St. Bartholomew's, by Rev. N. S. Godfrey	0 8 8
Accrington, by Rev. John Rogers ..	4 16 0	Southwell, by Rev. J. Conington ...	5 10 2
Alnwick, by Rev. E. B. Trotter ..	20 10 9	Swanmore, by Rev. W. E. Medlicott ..	1 0 0
Amberley, by Rev. R. J. Mooyart ..	10 17 6	Welbeck-street Young Women's Christian Association, by Miss Emily Trotter	3 7 0
Blackburn, by Thos. Hart, Esq.	39 5 1	Whitby, by John Ripley, Esq.	28 2 8
Blackheath and Lee Ladies', by Miss Bunce	19 13 0	Yeovil, by William Hunt, Esq.	16 0 0
Do., for Temporal Relief Fund ...	1 0 0	LEGACY.	
Blaydon-on-Tyne, by Mrs. Brown ..	5 8 6	Clarence, Miss Emma, late of Wrotham-cottage, Hadley, Middlesex ; Joseph J. Elliott, of 55, Baker-st., and John Farley Rutter, of Mere, Wilts, Esqrs., Exors.; duty free ..	100 0 0
Bristol, by E. W. Bird, Esq.	100 0 0	HOSPITAL FOR POOR SICK JEWS AT JERUSALEM.	
Cambridge, by E. B. Birks, Esq.	30 0 0	DONATIONS.	
Chebsey, by Mrs. Panting	10 10 0	F. P.	0 5 0
Chelsea, Park Chapel, by J. Gigner, Esq.	42 0 0	Thompson, Miss H. N., by Dr. T. Chaplin	0 18 3
Cheshunt, by Mrs. Thorpe	10 10 0	JEWESSES' INSTITUTION AT JERUSALEM.	
Colney Heath, by Rev. G. F. Williamson	5 8 6	DONATIONS.	
Doncaster, by Rev. J. C. Robinson ...	18 2 0	By Miss Adie, Jerusalem :—	
Dorking, by Miss Flood	7 0 0	Howlett, Mrs., East Tisted	5 0 0
Duddington, by Rev. E. F. Green ...	5 0 0	Maude, Mrs., by Mrs. Zeller, towards the maintenance of a child	1 0 0
East Lydford, Somerset, by Rev. S. D. Brownjohn	0 9 0	Proceeds of Bazaar	0 16 7
East Tisted, by Rev. E. Howlett ..	2 10 0	Society of Friends, by Mrs. Pearson	5 0 0
Edinburgh, St. Vincent English Episcopal Chapel, by Rev. T. Knox Talon	2 3 5	TEMPORAL RELIEF FUND.	
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THE JEWISH RECORDS

OF THE

London Society for Promoting Christianity amongst the Jews.

DECEMBER, 1877.

SMYRNA.

Nothing but a profound sense of the value of the soul, with true love to that adorable Saviour who died to redeem it, can furnish the inspiring motive to the highest self-denial, patience, and endurance for one's fellow-men. It is only when man is recognized as endued with the possibilities of an endless life, that he becomes worthy of great efforts for his spiritual well-being.

But given this two-fold realization—the value of the soul and the love of Christ, and then the Christian missionary smiles at difficulties, and rises superior to every obstacle.

We thank God for the grace given to our missionaries to bear with the opposition and cavilling, such as is recorded by the Rev. J. M. Eppstein, in a recent visit to Magnesia.

VISIT TO THE BAZAARS.

At the Bazaars it was not long before I found myself seated at a respectable shop belonging to a wealthy Jew. I endeavoured to enter into conversation with a young man who was sitting in the shop, but he appeared very reticent and shy. As I was resolved not to be baffled, I directed my conversation to Mr. B—, who invited me to sit down and rest; meanwhile the owner of the shop came and welcomed me with a hearty *ברוך הבא*, (blessed is he that cometh,) and requested me to make myself more comfortable, offering me a chair instead of sitting cross-legged on the cushioned seat, and assured me that he was delighted to see me. I thanked him for his kindness and cordiality, and asked him to what circumstance I was to ascribe this favourable reception. With a smile he said, "Do you not recognize me? I remember you well enough: you once spoke to me so much about the Messiah when we staid together in the khan at A— some years ago. You may remember that you

then gave me a number of tracts, which I and several others read most diligently and attentively, and many a time I wished that we could once more meet. Of course you can understand that I can and do not agree with you, but still my desire to see you once again was strong, for I was sure that you could remove some difficulties, and explain some things which to us appeared so contradictory. Have you any new books or tracts? And if so please let me have them, for I am anxious to read more on the subject."

I handed him a copy of Leslie's book lately translated at this station into Judeo-Spanish, which he immediately began diligently to read. After awhile he looked up and said, "Some of your words are as sweet as honey, but then with that you contrive to introduce some of your strange ideas and doctrines. On the title-page you write, 'Brethren, my heart's desire and prayer to God for Israel is, that they might be saved;' and then you insinuate that the Messiah has come. Then in the third chapter you say that the covenant with David and the priests the Levites shall

be broken. The first words are most precious, but the last are bitter and untrue." I told my friend that he misunderstood the whole import of the words which he read, and that neither of them are mine. The former is a quotation from St Paul's Epistle to the Romans, chap. x. ver. 1, and express the apostle's sentiments; the latter is a prophecy taken from Jer. xxxi., and does not say that the covenant will be abolished, but, on the contrary, that it shall last as long as the sun and moon endureth. I endeavoured to set this truth very plainly and earnestly before him, showing that we were most consistent in our interpretation of Scripture, and were particular to quote it correctly. This text of Jeremiah xxxi., as quoted by Leslie, is a positive proof that the Messiah has come, for if not how is this promise being fulfilled? We see the covenant of day and night continuing, where is then the Son of David reigning and the priest ministering? We believe it is daily being fulfilled in our Messiah seated on the throne at the right hand of God, reigning in the hearts of His people, and offering as a sacrifice His precious blood.

A RABBI JOINS IN THE DISCUSSION.

The man was silenced, but although he had nothing to say for himself he did not like to give in, and as a rabbi was just passing, he called him and begged him to answer me. He came up with great self-importance and ceremony, saying, as if to himself, "The best way to answer these sort of people is by seeing the connection of the passage with what precedes and what follows," and he began reading aloud over and over again; but not knowing the connection he said, "Oh! after all this is only a quibble; this passage refers to Solomon, who was to sit on the throne of his father David; and in him this prophecy was fulfilled."

I said, "This cannot possibly be, for the seed that was to sit on David's throne was to be permanent, just like the covenant of day and night, and as that covenant still continues, I have a right to ask where the Son of David is who was to sit on his throne." Upon this the rabbi became very angry, and said, "How dare you contradict me? I tell you this refers to Solomon." Then rising in great excitement from his seat he said to the Jew, "My friend, you must not allow this man to speak to you, for he will bewitch you with his plausible statements and questions, but

they are damnable heresies;" and saying this he left.

A CHACHAM CALLED IN.

The man, who was more astonished than satisfied by the rabbi's explanation and way of acting, sat silent for awhile, and then said to his son, "Go and call Chacham M——, who within a few moments made his appearance, and in a most business-like manner sat down and said to the man, "We will soon dispose of this fellow." M—— saluted me in a most patronizing manner, and asked me what that book in my hand was. I told him that it was a very valuable work written many years ago in English, which we have now translated into Hebrew-Spanish for the benefit of his country people.

M.—It is very kind of you to think so much about the Jews, but we do not want your books; you would do well to spare yourself the trouble and expense.

I.—Pious Christians, who diligently study the Word of God, believe it to be their duty to preach the Gospel to every creature, beginning at Jerusalem, or the Jews. And although you are for the present "Lo ammi," rejected for a season on account of your unbelief, you are still God's people. "Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen."

M.—This very thing is so offensive to us; we do not wish you to preach to us, we do not want to be converted, nor troubled with your publications; when we feel the need we will send for you, and beg you to come and help us. Why should you introduce upon us your books, and force upon us your religion?

I.—Love, nothing but pure love for your souls compels us to go after you, to seek you out, endeavouring to awaken in you that sense of need of which you just spake, even at the expense of insult and reproach. We are sure you are in danger of being lost everlastingly, and we come and offer you the only remedy for your ruined and lost state.

M.—"I deny that we are ruined and lost; on the contrary, I believe we only are in the way of salvation, and you are on the right and high way to perdition: you are idolaters, you worship a man as God; we worship the God of Moses and the Prophets. Nay, if salvation were to be had only through Christ, if you could demonstratively prove it, I would chose rather to be lost than be saved by Him.

I.—This shows plainly the danger of your position, and how much you really need to have these your prejudices removed and reasoned out. To me your words sound frightful; you are so blinded by your hatred to Jesus, that you would rather perish everlastingly, than accept salvation through Him: although God may speak, angels attest, prophets preach, your own senses not able to resist the force of the arguments nor the clearness of the evidences, yet nevertheless you would rather be lost than embrace the truth, because you cannot divest yourself of your prejudices, nor overcome your bitter detestation of Christ. As the weak-minded patient in a madhouse believes himself to be wise, and everybody else foolish and demented, so you are overcome by your mania, and will not reflect upon, nor examine these clear proofs which I produce, and which, if you would read these books and tracts carefully, you would clearly see. You would see that your ideas of God are those taken by Maimonides from the Koran; they are those set forth by the false prophet Mohammed, whilst for ours I claim Moses and the Prophets, as I am ready to prove from many passages of Scripture.

M— became very angry, (whether it was real or pretended I cannot tell,) and called me the most shameful names, rose from his place and said to my friend, "Have nothing to do with this man; if he wishes to discuss let him come to me, and I know how to settle this sort of people." He gave me a very stiff bow, and left.

VISIT TO A WEALTHY JEW.

Early next morning I was taken by a friend to the house of a wealthy Jew, whose family is on a very friendly footing with her, in the full expectation that I should be a welcome guest, as I could speak to them in their own language, and that I might be able to do them some good. We had a rather hard ascent up the Magnesian mountain, (the whole city being built on the declivity of it,) and were nearly out of breath before we reached the house. A hearty welcome and a beautiful view compensated for the trouble of the ascent, and the young and pleasant looking mistress said that she regretted that her husband had already left to go to business, but that she would endeavour to make our stay as pleasant as possible. Sherbet and sweetmeats were immediately brought out and served on a silver tray, and the mistress of the

house conversed pleasantly in Greek with Miss C—, which language she presumed that I also understood. I complimented her on her good Greek, and then she informed me that she was a native of Candia, and had lived a good deal among Christians. I told her I was afraid that she had not seen a good specimen of Christianity in the people amongst whom she was brought up, and begged her to cultivate more the acquaintance of such Christians as the American missionaries; and especially to read the New Testament, where she would find the purest morality set forth in the simplest language; and above all where the way of salvation for the vilest of sinners is revealed as obtainable by faith in Jesus Christ.

ANOTHER VISIT TO THE BAZAARS.

From this house I went to the Bazaars, and sat down at the shop of an Armenian Protestant, where I found seated a number of Jews, to whom I began speaking at once. Several Greeks were also in the shop, and begged me to explain certain things touching the Jewish question: they were much interested, and thanked me most warmly for my answers. One young intelligent looking Jew was pointed out to me as a hopeful inquirer; I immediately addressed myself to him, and asked him whether he felt that he was a sinner and needed a Saviour, for only such persons deserve the appellation of inquirer. A man who studies Christianity simply from curiosity was, I said, like a man suffering from a dangerous and mortal disease, who studied medicine, but does not believe that he himself is exposed to any real danger and must at once consult a skilful physician, to apply immediately those principles and that knowledge which it will take him years to acquire, and before the acquisition of which he may die. The man said that I had very accurately divined his state of mind, but still he hoped that sometimes he felt that he was really seeking the Lord, and searching the truth for its own sake. Observing that I held a copy of Leslie in my hand, the Jew present asked what it was: I told them, and began reading for their benefit certain portions. They listened most attentively, now and then only interrupting me by some question or other, evincing unmistakably a desire to understand and be benefited by what they were listening to. We could observe **M**— (the Chacham before referred to)

running to and fro past where we were sitting, evidently much disturbed in his mind to see that I could so quietly set forth the truth as it is in Jesus. He did all in his power to prevent other Jews from joining us, and after having kept guard for more than an hour he took heart and came up to the shop where we were conversing, and at once said, "What is the good of your expounding your principles to these ignoramuses; speak with me, explain to me, answer if you can my questions." Then with a most complacent look he said to those around him, "With a few questions I will demolish the missionary; and, in fact, if we have a quiet talk for half an hour, he will become a Jew."

I.—If boasting is to demolish the missionary, I confess I have little chance with you; but if it is to be fair argument and honest searching of the Word of God, I apprehend nothing from you, and only hope and trust that if you are honest after your search of truth, as you pretend—if, in a Samuel-like spirit you will say to the Lord, who will speak to you by His word and servant, "Speak, Lord, for Thy servant heareth," that you will become an Israelite indeed, and will follow your Messiah whither He leadeth.

M.—I cannot believe Jesus to be the Messiah, since He did not fulfil nor do the works which were predicted that the Messiah should fulfil and do. Tell me whom did Jesus kill?

I.—No one. He came to bring life and salvation, but not to destroy men's lives.

M.—You see, then, and I hope you will have the honesty to confess, that your Jesus cannot be the Messiah; for of our, the true Messiah, it is said, "With the breath of His lips He shall slay the wicked."

I.—This prophecy has reference to the second advent, when the Messiah shall come to judge the world, when all the wicked shall obtain their merited wages.

M.—Your whole proof that Jesus is the Messiah is His miraculous birth, and is founded upon Isaiah vii. 14, but your translation is incorrect; it is not "A virgin shall conceive," but, "A virgin has conceived;" דָּרָה is the past tense.

I.—The proofs that Jesus is the Messiah are most numerous; the simple fact that so many nations, who are by no means admirers of and in love with the Jews, should believe in a Jew, who was crucified and rejected even by His own nation—your hatred of Christ and Christianity—your perversions of the Scriptures, are all proofs according

to Gen. xlix. 10; Isa. xxvi. 9—15; xlix. 6, 7. Christ is, no doubt, even at present, מְרַעַב נָרִי, abhorred of the nation of the Jews. Neither does the miraculous conception and birth of the Messiah rest solely upon Isa. vii.; there is a much clearer and plainer passage to prove this, viz., Jer. xxxi. 22, "The Lord shall create a new thing in the earth, a woman shall compass a man," (נִקְבְּהָ רִסְיִכָּב נָכָר). As to your proof from the preterit tense of the verb דָּרָה, which you translate as the past, I have only to say that if you had been at all acquainted with the Hebrew grammar, you would have known that in that language the preterit often has a future signification, especially with דָּרָה.

Seeing that his marvellous and unanswerable questions were disposed of, M— nevertheless said, "You only come to the synagogue with me, and I will soon convince you of your errors," &c. To which I answered, "I have had several proofs of the unfair way in which you dispute when on your own ground; I am quite ready and willing to accept your challenge and dispute with you at your synagogue, if I can have fair play; if you will allow two umpires of each denomination here assembled to judge who is right, I am ready even to follow you to the synagogue, and to renew our discussion." This speech was received with a unanimous and hearty shout of "Bravo" from all present; even the Moslems, who had crowded around us during the discussion, evinced a good deal of interest, and a young merchant, who had the shop opposite, called out, "The missionary is quite right; come, let us go to the synagogue, and let us hear the truth, or at least the arguments on both sides, and we will judge for ourselves who is right." My friend M—, however, did not relish that, and tried to get off. The people got excited, and he excused himself by saying that he had some pressing business on hand, but if I staid till to-morrow he should be very happy to discuss with me. After a few threats from the Turks, and abusive expressions from the Greeks, M— was let off; but every one will understand that his pressing business was that he had not calculated on my insisting upon having umpires, and that he should not have the chance of insulting me as he wished, and as he did once before.

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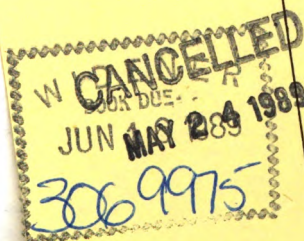
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